The Effigies of a Maid all Hairy, and an Infant that was Black by the Imagination of their Parents.

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ARISTOTLE'S
MASTER-PIECE:
OR, THE
SECRETS of GENERATION
Displayed in all the Parts thereof.

CONTAINING

1. The Signs of Barrenneſs. 2. The way of getting a Boy or Girl. 3. Of the likeneſs of Children to Parents. 4. Of the Infuſion of the Soul into the Infant. 5. Of Monſtrous Births, and the reaſons thereof. 6. Of the benefit of Marriage to both Sexes. 7. The Prejudice of unequal Matches. 8. The diſcovery of Inſufficiency. 9. The cauſe and cure of the Green-Sickneſs. 10. A Diſcourſe of Virginity. 11. How a Midwife ought to be qualified. 12. Directions and Cautions to Midwives. 13. Of the Organs of Generation in Women. 14. The Fabrick of the Womb. 15. The Uſe and Action of the Genitals. 16. Signs of Conception, and whether of a Male or Female. 17. To diſcover falſe Conceptions. 18. Inſtructions for Women with Child. 19. For preventing Miſcarriage. 20. For Women in Child bed. 21. Of ordering New-born Infants, and many other very uſeful Particulars. To which is added, a word of Advice to both Sexes in the Act of Copulation, and the Pictures of ſeveral Monſtrous Births.

Very neceſſary for all Midwives, Nurſes, and Young Married Women.

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I break I mett help Heavens in my
behave
No hert oath grow whose verts cureth
Love
you your words are much all of silver
sound
your will so sharp the like can scarce
be found

By

Ruth Twyn Ruth

Ruth Swindells Book

Ruth Swindell Book k k k k k
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The Introduction.

IT *plainly appears in Holy Writ, that this glorious Universe, be sprangled with gaudy Fires, and every where adorned with wonderful Objects, proclaiming the* Wisdom *and* Omnipotence *of the Great* Work-Master, *who Six Days Erected all Things for his Pleasure, was at first drawn out of Nothing, or at most a Formless* Chaos *of Confusion, a Disorder'd and Confounded Heap of Jarring Elements, tos'd and jumbled together under the* Dismal Shades *of Dying* Night, *Eldest of Things; no Fruits or Pleasures, no Creature that hath Breath, had Being in the place this lower World possesses, till GOD out of the Abundance of his Goodness, sent forth his Holy Spirit, who Dove-like, with mighty out-spread Wings, sat brooding on the Vast* Abyss, *and made it Pregnant: Then Light put Darkness soon to flight, and all the glorious Lamps of Heaven appear, all Creatures soon had being, and every Plant, Tree, Herb, or Flower of fragrant Smell, sprung from the Verdant Earth, at his Command above the Waters; every thing* [illegible] *having Seed in it self, that no Creation*

needed. But ſtill that Lordly Creature, who ſhould Rule the Creatures being wanting, he was framed more glorious than all Creatures, as not made without mature Counſel and Deliberation, and ſtamped in the Divine Similitude, inſpired with the infuſed Breath of Life beyond what any other Creature durſt to boaſt: The contemplating of which, long ſince made the Royal Pſalmiſt break out into this Rapture, What is Man that thou art mindful of him, and the Son of Man that thou viſiteſt him? Thou madeſt him a little lower than the Angels, and haſt crowned him with glory and honour. Thou makeſt him to have Dominion over the Works of thy Hands, and thou has put all things under his Feet, *Pſal.* 8. 4, 5, 6.

Thus I ſay, when God had created the World and furniſhed it with whatſoever ſeemed good in his ſight, and that there was nothing wanting for Neceſſary, Commodity and Pleaſure, it ſeemed good to him then, to make one that might uſe them to his Glory, and take delight in rejoycing in them. Wherefore when Natures Ornaments were all compleat, He brought Man into the World, as into his own Poſſeſſion; and that he might not be diſconſolate nor ſolitary gave him a Woman for a Helper and Companion, infuſing into them a ſource of Love and Deſire towards each other, and of procreating their Likeneſs; having prepared for that pur-

poſ

poſe a ſwelling Humour or Spirit, and Organical Parts; and that the one through fear or neglect ſhould not be induced to decline the ſociety of the other, he added Allurements, and deſire of mutual Embracing, that ſo they might in Procreation, be ſweetly affected and delighted by wonderous ways: For unleſs this was natural to all kind of Creatures, they would be regardleſs of Poſterity, and Procreation would ceaſe, whereby Mankind would quickly be loſt, and the Affairs of Mortals of no continuance. But that this Paſſionate Deſire might ſtrongly operate, as well in Senſual felicity as on the Imaginations, GOD has firmly impreſſed it in all Creatures ſubject thereto, both Male and Female; but more eſpecially on Man: *And leaſt it ſhould prove unruly in him, and not eaſily ſubdued, He has thought it convenient to preſcribe him Bounds, and confine him to the Uſe of the Matrimonial Bed; that ſo they might not defile themſelves with wandring Luſt, who want the gift of Continency. Wherefore ſo ſoon as Copulation is finiſhed. and the Woman happens to prove with Child, great is Natures Cunning in furniſhing the* Embryo *with convenient Nutriment, that at the ſet time, when Nine Months are run over, Man, that Ruler and Ornament of the Sublunary World, may come forth; in relation to which Myſtery of Generation, Holy* Job, *in the Tenth Chapter of his*

Book, thus expreſſes himſelf: Haſt thou not poured me out as Milk, and curdled me like Cheeſe? Thou haſt cloathed me with Skin and Fleſh, and haſt fenced me with Bones and Sinews: Thou haſt granted me Life and Favour, and thy Viſitation hath preſerved my Spirit.

But not to be too tedious upon this Subject, I ſhall proceed to Unravel the Myſtery of Generation, and divers other Myſteries, which I hope will be to the Satisfaction of the Learned and Ingenious of the Age, whoſe Diſcretion I need not doubt, will keep them from wreſting it to any other end than what it was deſign'd for, viz. *The Benefit and Advantage of the Modeſt of their Sex; not deſiring that this Book ſhould fall into the Hands of any Obſcene or Wanton Perſon, whoſe Folly or Malice may turn that into Ridicule, that loudly proclaims the Infinite Wiſdom of an Omnipotent Creature, who by his mighty Working is able to ſubdue all things to Himſelf.*

Gloria DEO in Excelſis.

Ari-

[redacted]

Aristotle's *Master-Piece*:

OR, THE SECRETS of GENERATION DISPLAY'D.

CHAP. I.

Of Marriage, and at what Age Virgins and Youths are Capable of the Marriage-Bed, and the Reasons that prompts them to desire it; With the Signs of Barrenness, and how long a Man or Woman are Capable of having Children.

THAT Marriage is an Honourable State, ordained by God in Paradice, and since Confirmed by our Blessed Saviour, who wrought his first Miracle at a Wedding, I hope none will deny; therefore it is convenient that Parents will take care of their Daughters Chastity;

and when they find them inclinable to Marriage, not violently to restrain their Affections, but rather to provide for them, if possible, such Husbands as may be for their Advantage, and with whom they may live comfortably in that blessed state, lest being crossed in their purposes, and delayed, they part with their Honour dishonourable ways.

The propension and inclination of Maids to Marriage, is to be discover'd by many Symtoms: For when they arrive to Puberty (which is usually about the Fourteenth or Fifteenth Year of their Age, according to their respective Habits or Constitutions) then their *Menses*, or Natural Purgations, begin to flow: And the Blood, which is no longer taken to augment their Bodies, abounding, incites their Minds and Imaginations to Venery. External Causes also may promote and incite them to it; for the Spirits being brisk, and in a manner inflam'd when they arrive at this Age, if they eat Salt sharp things, Spices, *&c.* whereby the Body becomes still more and more heated than the ordination or proneness to Veneral Embraces, is very great, nay sometimes almost inseparable. And a due use of these Enjoyments being deny'd to Virgins, very often produces very [illegible] Effects, as green and Weasel-Colour'd [illegible] Breathings, Trembl-

lings

ligns of the Heart, &c. But if they happen to be married to their own Content, those Afflictions vanish, and their Native Beauty returns more gay than before. Nor is their eager gazing, and desiring to associate themselves with Men, a lesser sign that Nature prompts them to desire what she ordain'd their due; of which being sometimes by obdurate Parents debarr'd in a lawful way, they break the bounds of Modesty, rather than endure such violent Agitations, and Conflicts within themselves, and so satiate their desires in unlawful Love. The same may in all particulars be observed in young brisk Widdows, whom Death (that Enemy of sweet Conjugal Love) has separated from the Bosom of their Husbands.

At Fourteen years of age, commonly the *Menses* in Virgins begin to flow, and then they are capable of conceiving, and so continue generally to Forty-four; at what time for the most part, they are no longer capable of Generation, unless such as are exceeding healthful, strong of Body, and have used themselves to Temperance, who have appear'd to be deliver'd on Children till Fifty five years; but such Prodigies rarely happen, altho' the *Menses* continue longer in some Women than in others, but many times such Eflux proceeds not from any natural

cause

cauſe, but by reaſon of ſome violent ſtraining or other violence, and doth of endanger the Life of the Party: And therefore young Men that Marry Women ſurmounting the Age aforeſaid, if they expect Children, unleſs by Miracle, muſt labour againſt the Wind: Though it an old Man, that is not worn out by Diſeaſes and Incontinency, marry a brisk Lively Laſs, there is hopes even to Threeſcore and Ten, and ſome that are extraordinary luſty, till Fourſcore.

Hypocrates, that Famous and Learned Phyſician, is of Opinion, that a Youth at Sixteen years, or between that and Seventeen, having much vital ſtrength, may be capable of getting Children, and that force and heat of procreating matter continually increaſes till 45, 50, and 65. And at the end of the latter begins to flag; the Seed by little and little becoming unfruitful, the natural Spirits being extinguiſhed, and the humours dried up; and in general, moſt Phyſicians at this day do obſerve it, but as to particulars, as I have before mentioned, it often happeneth otherwiſe; nay, 'tis reported by a credible Author, that in the Reign of *Erecus*, King of *Sweedland*, a Man was married at a Hundred years Old, to a Bride of Thirty, and had many Children by her, but looked ſo freſh, that ſuch as knew him not,

not, took him not to exceed half that Age.

In Campania, *where the Air is temperate, ſerene and calm, Men of* 80 *years uſually marry Young Virgins, and have Children by them, which argues, that Age in Men hinders not Procreation, unleſs they be exhauſted in their Youth, and their Members ſhriveled up. If any ask why a Woman is ſooner Barren than a Man?* I anſwer, *The Cauſe is the natural Heat, which is more predominant in the latter, than in the former; for ſince a Woman is more moiſt than a Man, as her Monthly Purgations do moſt evidently demonſtrate, as alſo the ſoftneſs of her Body; 'tis alſo apparent, that he doth exceed her in Native heat; and as for that heat, it is the chief thing that concocts the Humors, into good and proper Aliment, which the Woman wanting, grows fat, when a Man by reaſon of that heat melts his fat by degrees, and his Humours are diſſolved, but by the benefit thereof they are elaborated into Seed: And this may, for the better Confirmation of what I propoſe, be added, That the Woman generally is not ſo ſtrong as a Man, nor ſo wiſe and prudent, nor hath ſo much reaſon, nor is ſo ingenious in contriving her Affairs, whereby the Faculties are hindred in their Operation.* And ſo I conclude my Aſſertion.

James Wardell
his Book

CHAP.

CHAP. II.

General and Particular Rules laid down by Learned Phyſicians, how to proceed in getting a Male or Female Child; and of the Embryo *and perfect Birth, and the fitteſt Seaſon for Copulation.*

WHen a young likely Couple have enter'd the holy ſtate of Wedlock, and are deſirous of mutual Enjoyment for Generation-ſake, which is the chief End for which Wedlock was ordained, and rather covet to be bleſs'd with one Sex than another, let then know firſt for certain, that the ſucceſs of ſuch things depends upon Divine Providence; tho' ſecondary Cauſes muſt be active and inſtrumental therein; and thoſe are eſpecially two: Firſt, the Genital Humour, which is brought by the *Arteriæ Preparantes* to the *Teſtes*, in the form of Blood, and there Elaborated into Seed by the Seminifical Faculty reſident in them. To which may be added, the Appetite and Deſire to Copulation, which fires the Imagination with unuſual Fancies, or by the ſight of a briſk charming Beauty, whoſe wit and livelineſs may much incite, and more inflame the Courage: But if Nature be enfeebled, then are there fit Artificial Remedies to reſtore it,

viz.

viz. Such Meats as moſt conduce to the affording ſuch Aliment as proves to make Seed abound, and reſtore the Decays of Nature, that the Faculties may freely operate: For as dung and good manuring reſtores ground that is worn out and heartleſs, even ſo ſeaſonable and proper Diet operates to the reſtoring the faint heart, weak ſpirit, coldneſs and drineſs of the Genital Parts, and reduceth the weakneſs of the Nerves, to their Temperament, and removes Impediments, obſtructing the Procreation of Children. Then ſince Diet may and will alter the evil ſtate of the Body to a better, it is neceſſary that ſuch as are ſubject to Barrenneſs ſhould eat ſuch Meats only, as tend to render them fruitful; and among ſuch things as are inducing and ſtirring up thereto, are all meats of good Juice, that nouriſh well, & make the Body lively and full of Sap, of which facility are all hot moiſt Meats: for according to *Galen*, the ſubſtance of Seed is made of the pure concocted and windy ſuperfluity of Blood; from whence we may conclude there is in many things a power to accumulate or heap up Seed, as alſo to augment it; and other things of force to cauſe Erection, as Hen Eggs, Pheaſants, Woodcocks, Gnatſappers, Thruſhes, Black-Birds, young Pigeons, Sparrows, Patridge, Capons, Almonds, Pine-Nuts,

Nuts, Raiſins, Currants, all ſtrong Wines moderately taken, eſpecially thoſe made of the Grapes of *Italy*; but Erection is chiefly cauſed and provoked by *Satyrium*, *Eringoes*, *Creſſes*, *Eryſimum*, *Parſnips*, *Artichoaks*, *Turnips*, *Rapes*, *Aſparague*, *Candy'd Ginger*, *Gallinga*, *Acorns* bruiſed to Powder, and drank in *Muſcadel*, *Scallions*, *Sea Shell-Fiſh*, &c. All theſe, though excellent Reſtoratives, will not have preſent Operation, but you muſt uſe your ſelf to them for a conſiderable time, or elſe you will reap little or no benefit by them. The Act of *Coition* being over, (*wherein the force of Imagination is certainly very prevalent in the cauſing of the Child to be of this or that Sex* the Woman (*ſay the Antients*) muſt gently repoſe on her right ſide, with her Head lying low, and her Body ſinking down, that by ſleeping in that poſture, the *Cells* or the right ſide of the *Matrix*, may prove the *Place of Conception*, in which is the greateſt force of Generative heat, which is the chief Inducement to the Procreation of Male Children, and rarely fails to anſwer the expectation of thoſe that experience it, eſpecially if they keep themſelves warm, and without much motion, leaning for the moſt part to the *right*, and *drinking* a little *Spirit of Saffron*, and *Juyce of Hyſop*, in a *Glaſs of Mallaga* or *Alligant*, when

when they lie down and rise, for the space of a Week. Now the fittest time (they say) for the Procreation of Male Children, is when the *Sun* is in *Leo*, and the *Moon*'s Sign in *Virgo*, *Scorpio*, or *Sagitarius*.

This Order they will also have observed for a Female Child, by lying as aforesaid, on the left side, and strongly fancying a Female in the time of Procreation, especially if the *Woman* drink the Decoction of Female Mercury, four days from the first day of Purgation; the Male *Mercury* (both Herbs so called) having the like Operation in case of a Male Child; for the Juyce or Decoction of the Simples, are of force, the one to purge the right, and the other the left side of the *Womb*, and thereby open the Receptacles, making a way for the Seminary of Generation: And the best time to Copulate for this Sex, is, when the *Moon* is in the *wane*, and the Sign is *Libra* or *Aquarius*, for then they will be of a most gentle affable temper, very fair, and perfect in all their Members. *Avicenna*, an Author of good repute, describes the time of Procreation thus: *When* (saith he) *the Menses are spent, and the Womb is cleansed which commonly in five days, or seven at most, if a Man lie with his Wife from the first day she is purged to the fifth, she will conceive a Male; but from the fifth to the eighth day, a Female; and from the*

eighth

eighth to the twelth, a Male again; But afte that number of days, peradventure neither di ſtinctly, but both in an Hermaphrodites.

In a word, they that would be commen ded to their Wedlock actions, and be happ in the fruit of their Labour, muſt obſerve t Copulate at diſtance of time, not too ofte nor yet too ſeldom, for both theſe hurt Fruit fulneſs alike; for to eject immoderately weakens a Man, and waſtes his Spirits, an too often cauſes the Seed by long continu ance to be ineffectual, & not manly enough And thus much for the firſt general and pa ticular; from whence I ſhall proceed to th ſecond; which is, to give the Reader t underſtand how the Child is formed in th Womb, and what accidents it is incident t how nouriſhed, and when brought forth.

Certain it is, there are various Opinion concerning this matter; therefore I ſhall, fo the ſatisfaction of the Curious, lay down th Opinions of the Learned, as thus: Ma conſiſts of an *Ovum* or Egg, impregnated i the *Ovaria*, or Teſticles of the Woman, b the more ſubſtile part of Man's Seed; bu there is a forming Faculty and Vertue in th Seed from a Divine and Heavenly Gift, i being abundantly endued with Vital an Etherial Spirit, which gives ſhape and form to the *Embryo*; ſo that all the parts and bull

o. the Body which is made up in the ſpace of many Months, and is by degrees framed and formed into decent and comely Figure of a Man, do conſiſt in that, and are adumbrated thereby: On which holy *David* contemplating, fell into his divine Rapture and Admiration, expreſſed in *Pſal.* 138. *I will praiſe thee, O Lord, becauſe I am wonderfully made: Thy Works are wonderful. My Soul ſearcheth and knoweth it right well. Thou knoweſt all my Bones when I was faſhioned in the ſecret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were faſhioned. Thy Knowledge is wonderful unto me, whereby I was made, I cannot underſtand it*; &c. And Phyſicians that have narrowly contemplated Man's Nature, conſtitute four different times wherein this Microſm or little World is framed and perfected in Womb.

The firſt is immediately after Coition, and is ſaid to be perfected in the firſt Week if no Efflux happen, which ſometimes fall out through the ſlipperneſs of the Matrix, or the head thereof that ſhifts over like a Roſe-bud, opening on a ſudden by reaſon of ſome cold Diſtemper, or overwearineſs in Travel.

The ſecond time of forming is conſtitu-

ted

ted when Nature and the force of the Womb, by the uſe of her own inbred forces and Virtue, makes a manifeſt mutation in the Conception, ſo that all the ſubſtance ſeems Congealed Fleſh and Blood, which happens about the 12 and 14 day after Copulation; and though this Concreation or Fleſhy Maſs abound with hot fiery Blood, yet it remains undiſtinguiſhable without form of figure, and may be call'd the rough draght, or *Embrio*, and well likened to Seed which is ſown in the Ground, which through kindly Heat and Moiſture grows up by degrees into a perfect form, either in Plant or Grain; or as when a Potter faſhions a Veſſel out of a rude Lump of Clay.

The third time to make up his Fabrick, is ſet when the principal parts ſhews themſelves evidently and perſpicuouſly, as the Heart, from whence proceeds the Arteries, the Brain from which the Nerves proceed like many ſmall Threads running through the whole Body, and the Liver, whoſe Office it is to ſeperate the Bile from the Blood, brought to it by the *Vana Portæ*. The two firſt, are the Seeds and Fountains of Life, that nouriſh and ſupport each part of the Body; in framing which, the Faculty of the Womb is buſied from the time of Con-

Conception to the Eighteenth Day of the firſt Month.

But Laſtly, which time reacheth to the 28 or 30*th* day, the *outward parts* are ſeen exquiſitely elaborated and diſtinguiſhed by Joints, and then the Child begins to grow and pant; from which progreſs of days, by reaſon the Limbs are divided, and the whole frame is perfect, it is no longer held an imperfect Child or *Embrio*, that is a *Concretion* that ſprings forth, but is held to be a perfect and abſolute *Child*. *Males* for the moſt part, are perfect by the 30 day, but *Females* ſeldom till the 42 or 45 day; and the reaſon why the one is ſooner perfected than the other, is, That the heat of the *Womb* is greater in producing the *Male* than the *Female*: For heat extends the humour like ſoft Wax diffuſing and dilating it, and then by its force, Contracting, Framing, and Faſhioning it, ſo Heat and Vigour of the Body, and Alacrity of Nature in the Man, makes the *Male* to move in 3 *months*, but the Female rarely under 4, at which time alſo his *Hair* and *Nails* come forth, and *the Child begins to ſtir, kick and tumble in the Womb*; ſo that the motion is plainly perceived, and the Women are troubled with *Nauſeating* and *Loathing* of their meat, and oftentimes covet, and greedily long for things

things contrary to Nutriment, as Coals, Rubbish, Chalk, Lime, Starch, Oat-meal, raw Flesh and Fish, or the like, which desire proceeds from a former contraction of evil humours, occasioning impure Blood in their containing Vessel within, and often occasions abortion and miscarriages; some Women, as it has been noted by divers Authors of Credit, have been so extravagant in their Longings, that they have coveted *Hob-Nails*, *Leather*, *Mans-flesh*, *Horse-flesh*, and the fleth of divers Ravenous Beasts, for want of which they have cast their Birth untimely, or the Child has continued dead in the Womb for many days, to the eminent hazard of the Womans life: But to proceed in this great mystery, I shall unfold by what means the Infant is sustained in the Womb, and the posture it there remains in.

The disputes among both Philosophers and Physicians, with what, and by what way the *Fœtus* is nourished, have been very great; some affirming, by Blood only, from the *Umbilical* Vein; others only by Chyle, received in by the Mouth, but the Truth is, it is nourished diversly, according to the different degrees of Perfection, that an *Ovum* or Egg passes from a Conception to a *Fetus*, ready for the Birth.

But

But before we proceed, it will not be miſs to explain what we mean by this *vam*, or Egg. You muſt know then, that ere are in the Generation of the *Fætus*, vo principles, Active and Paſſive: The tive in the Man's Seed, which is elabora- d in the Teſticles out of the Arterial ood, and Animal Spirits. The Paſſive inciple is an *Ovum* or Egg, impregnated the Man's Seed. For to ſay that Wo- an has true Seed, is falſe and Errone- s. But the manner of Conception is thus: he moſt Spirituous part of Man's Seed, in e Act of Generation, reaching up to the *varium* or Teſticles of the Woman (which ntain divers Eggs, ſometimes more, ſome- es fewer) ſecundates one of them, ich being conveyed by the *Ovi-ducts* to bottom of the Womb, preſently begins well and grow bigger, and imbibes the iſture that is ſent plentifully thither, af- the ſame manner, the Seeds in the ound ſuck the fertile moiſture thereof make them ſprout.

When the parts of the *Embryo* begin to a little more perfect, and the *Chorion* omes ſo thick, that the Liquor cannot through it, the *Umbilical* Veſſels be- to be formed, and to extend to the ſide he *Annios*, which they paſs through,

and

and alſo through the *Allanteides* and *Chorion*, and are implanted in the *Placenta*, which gathering upon the *Chorion*, joyns it to the *Uterus*. And now the Arteries that before ſent out the nutritious juice into the *Cavity* of the *Womb*, open by their Orifices into the *Placenta*, where they depoſite the ſaid Juice; which is drunk up by the *Umbilical Vein*, and conveyed by it, firſt to the Liver of the *Fætus*, and then to the Heart, where its more thin and ſpirituous part is turned into Blood, whilſt the groſſer part of it, deſcending by the *Aorta*, enters the *Umbelical Arteries*, and is diſcharged into its Cavity by thoſe Branches of them that run through the *Amnios*.

Aſſoon as the Mouth, Stomach, and Gullet, *&c.* are formed ſo perfectly that the *Fætus* can ſwallow, it ſucks in ſome of the groſſer *Nutritious Juice* that is depoſited in the *Amnios*, by the *Umbilical Arteries*, which deſcending into the Stomach and Inteſtines, is received by the *Lacteal Veins* as in *Aduſt Perſons*.

The *Fætus* being perfected, at the time before ſpecified, in all its parts, it lies equally bellanced, in the midſt of the Womb as in the Center, all on a heap, and being ſomething long, is turned round, ſo that the Head a little inclines, and it lays

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Chin on its Breaſt, his Heels and Ancles upon its Buttocks, its Hands on its Cheeks, and its Thumbs to its Eyes; but its Legs and Thighs are carried upwards, with its Hams bending, ſo that they touch the bottom of its Belly: The former, and that part of the Body which is over againſt us, as the Forehead, Noſe, Face, are turned towards the Mothers Back, and the Head inclining downwards towards the Cocyx or Rump-bone, that joyns to the *Os Sacrum*, which Bone, together with *Os Pubis*, in the time of the Birth parts, and is looſened; whence it is, that Male Children commonly come with their Faces downwards, or with their Heads turned ſomewhat *Oblique*, that their Faces may be ſeen; but the Female Children, with their Faces upwards, tho' ſometimes it happens, that Births follow not according to Natures Order, but Children comes forth with their Feet ſtradling, their Necks bowed, and their Heads lying *Oblique* with their Hands ſtretch'd out, which greatly endangers themſelves, and the Mother, giving the Midwife great trouble to introduce them into the World: But when all things proceed orderly and naturally, the Child, when Natures ſet bounds are accompliſh'd, is deſirous to break its bounds, and come forth of the Womb; and by in-

clining himself, he roles downward; f
he cannot longer be obscured in those h
ding places, and the Heat of the Heart c
subsist without external respitation; whe
fore being grown great, he is more a
more desirous of Nutriment and Ligh
when coveting the Etherial Air, he by stru
ling to obtain it, breaks the Membrains a
Coverings, whereby he was restrained a
fenced against attrition; and for the m
part, with bitter pangs of the Mother issue
forth to view the Days, commonly in t
ninth Month; for then the Matrix divide
and *Os Pubis* being loosened, the Woma
strives what she can to cast forth her Bu
then, and the Child doing the like to g
forth, by the help of its inbred strength, t
Birth comes to be perfect: but if the Chi
be dead, then more dangerous is the Del
very; tho' Nature, as a kind Commisser
tor, often helpeth the Womens Weak
ness herein: But the Child that is quic
and lively, labours no less than the Wo
man.

Now these are Births at 7 or 8 month
and some Women go to the 10th mont
But of these, and the reason of them,
shall speak more largely in another plac
and at present proceed to unravel othe
Mysteries of Nature.

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CHAP. III.

The Reaſon why Children are often like their Parents, and what the Mothers Imagination contributes thereto, whence grows the Kind, viz. *Whether the Man or Woman is the cauſe of the Male or Female Child,* &c.

THAT if a Woman in the Act of Copulation afford moſt Seed, her likeneſs will have the greater impreſſion upon the Child; but if on the contrary, then will follow the contrary effects; or if a proportionable quantity proceed from either, then will the Similitude depend upon either.

Lanctantius is of Opinion, That when a Mans Seed falls on the left ſide of the Womb, a Male Child may be gotten; but by reaſon it is the proper place for a Female, there will be ſomething in it greatly reſembling a Woman, *viz.* It will be fairer, whiter, and ſmoother, not very ſubject to have Hair on the Body or Chin, long lank Hair on the Head, Voice ſmall and ſharp, and the Courage feeble; and arguing yet further, he ſays, that a Female may perchance be procreated, if the Seed fall on the right ſide, but then through extraordinary heat, ſhe will be very large boned, full of Cou-

rage, indued with a big Voice, and have her Chin and Bosom Hairy, not being so clear as others of the Sex; subject to quarrel with her Husband when married, for the Superiority, &c. In case of the similitude, nothing is more powerful than the Imagination of the Mother; for if she conceive in her Mind, or do by chance fasten her Eyes upon any Object, and imprint it in her Memory, the Child in its outward Parts frequently has some representation thereof. So whilst a Man and Woman are in the Act of Copulation, if the Woman earnestly behold his Countenance, and fix her Mind thereon, without all peradventure, the Child will resemble the Father; nay, so powerful is its Operation, that though a Woman be in unlawful Copulation, yet if fear or any thing else, causes her to fix her mind upon her Husband, the Child will resemble him, tho' he never got it. The same effect, according to the opinion of the Learned, proceeds from Imagination in cause of Warts, Moldspots, Stains, Dashes and the Figures of strange things, though indeed, they sometimes happen thro' fright or extravagant Longings: Many Women there are, that seeing a Hare cross them when great with Child, will through the strength of Imagination, bring forth a Child

with

with a hairy-lip. Some Children again are born with flat Noſes, wry Mouths, great blubber Lips, and ill-ſhap'd Bodies, and moſt aſcribe the reaſon to the ſtrange conceit of the Mother, who has buſied her Eyes and Mind, upon ſome ill ſhaped or diſtorted Creature; therefore it greatly behoves all Women with Child, to avoid any monſtruous ſight, or at leaſt, to have a ſteadfaſt mind, not eaſily fixed upon any one thing more than another. And this opinion *Pliny* confirms in his *7th* Book of natural things, and the *12th.* Chapter. The famous Sr. *Thomas More*, likewiſe confirms it, and diſcants merrily on a Paſſage of his times, wherein a Perſon having divers Children, would own none but one that was like him, when in the end it proved, by the aſſeveration of the Mother, that all, except that, were of his own begetting; but whilſt another man was mounted in his Saddle, ſhe fearing that he would come and detect her in the Act, had her imagination ſo fix'd on him, that as ſhe conceived, the ſimilitude could proceed from no other cauſe, wherefore it is apparent that likeneſs can confirm no Child to be a lawful Father's own: Yet in manners, wit, and the propenſion of the mind, daily Examples teach us that Children are commonly of the ſame condition,

with

with their Progenitors, and of the same nature, but there is much in this; whether venery by used with great or weak desire, for many are less inclined to it, and not so hot, and consequently not so desirous of Copulation, but rather decline it, unless Civility to their Wives cause them to compliance therein, and then they proceed faintly and drowsily, whence it happens that the Children fall short of the Parents nature, wit and manners, and hence it is that wise Men frequently beget stupid sloathful Children of feeble Minds, because they are not much given to these delights. But as I said on the contrary, when the Progenitors are not in venerious Actions, and do liberally and abundantly employ themselves therein, it oftentimes happens that the Children are of the same desires, manners, and actions of the mind, with their Parents. And thus much for the first point, now I shall proceed to the second, which is to shew, what share each of the Parents have in begetting the Child, *&c.* And first we will give the Opinion of the Ancients about it.

Though it is apparent (say they) that the Seed of Man is the chief efficient and beginning of action, motion, and Generation, yet that the Woman does afford Seed, and effectually contributes in that par-

rticular to the procreation of the Child evinced by strong reasons. In the first ace, Seminary Vessels had been given em in vain, and genital Testicles inter-rted, if the Woman wanted Seminal excess-nce; for being Nature doth nothing in ain, therefore it must be granted, that ey were made for the use of Seed and rocreation, and fixed in their proper pla-es, both the Testicles and Receptacles of ed, whose nature and force is to operate, nd afford fruitful vertue to the Seed: and prove this, there needs no stronger rgument (say they) than that, if a Wo-an do not use Copulation, to eject her ed, she oftentimes falls into strange Dis-ases, as appears by young Widows and irgins. A second reason they urge, that though the society of a lawful Bed, consist ot altogether in these things, yet it is ap-arent, that the Female Sex is not better von, and appear more blith and jocund han when they are often satisfied this way, which is an inducement to believe, that they ave greater Pleasure, and receive more ontent than a Man: For since by Nature uch delight accompanies the Ejection, by reaking forth of the swelling Spirit, and he stiffness of the Nerves, in which case he operation of the Womans part is double,

ſhe ſuffering both ways, even by ejection and reception, whereby ſhe is more recreated and delighted in the Veneral Act.

Hence it is (ſay they) that the Child more frequently reſembles the Mother than the Father, becauſe the Mother confers the moſt towards its Generation: And they think it may further be inſtanced from the great love they bear them, for that beſides their contributing Seminal matter, they, during the time they are in the Womb, feed and nouriſh the Child with the pureſt Fountain of Blood; which Opinion *Galen* confirms, by allowing the Child to participate more of the Mother than the Father. And refers the difference of the Sex to the influence of menſtrual Blood; but the reaſon of the likeneſs he attributes to the force of the Seed; for as Plants receive more from fruitful ground than from the induſtry of the Husbandman, ſo the Infant in more abundance receives from the Mother than the Father; for firſt, the Seed of both is heaped and foſtered in the Womb, and there grows to perfection, being nouriſhed with Blood. And hence they will have it, that Children for the moſt part effect their Mothers beſt, for it proceeds from the nearneſs of nature, by a natural inſtinct, becauſe the Mothers forces were moſt

moſt employed about 'em? for 9 Months, and ſometimes 10, ſhe nouriſheth the Child with her pureſt Blood, then her love towards it newly born, and the likelineſs do clearly demonſtrate, that the Woman affordeth Seed, and that Women do contribute more towards making the Child than Men. But in all this, the Ancients were very much in an Error, For the Teſticles (ſo called) in Women, do not afford any Seed, but are true Eggs anulogous to thoſe of Fowls, and other Creatures; neither have they any ſuch Office as thoſe of Men, but are indeed *Ovarium*, wherein theſe Eggs are nouriſhed by the Sanguinary Veſſels diſperſed through them, and from whence one or more (as they are ſecundated by the Mans Seed) ſeparated and are conveyd into the Womb by the *Oviduces*. The Truth of this is plain, for if you boyl them, their Liquor will have the ſame Colour, Taſte and Conſiſtency, with the white of Birds Eggs, to ſay that they want ſhells, is nothing at all; for the Eggs of Fowls, while they are in the Ovary, nay, after they have fallen down into the *Uterus*, have no ſhell. And though when they are laid they have one, yet that is no more than a Fence, which Nature has provided them againſt outward Injuries, while they are

hatched without the Body, whereas thoſe of Women, being hatched within the Body, need no other fence than the womb, by which they are ſufficiently guarded.

And thus much for the clearing of this point alſo; and now to the third thing propoſed, *viz.* Whence grows the kind, and whether the Man or the Woman is the cauſe of the Male or Female Infant.

The primal cauſe, as is juſtly due in this and all other Cauſes, we muſt aſcribe to God, the Ruler and Diſpoſer of all things, yet many things, by his high Sufferance, proceed in regular order, by the Rules of Nature, and are carried by their in-bred motion, according to their uſual and natural Courſe, without variation, tho' indeed by favour from on high. *Sarah* conceived *Iſaac*; *Hanna*, *Samuel*; and *Elizabeth*, *John* the *Baptiſt*; but theſe were to fulfil the Almighty's Decree; nor ſince thoſe times have the Prayers of the righteous been unſucceſsful, in obtaining Children; but paſſing over ſuch Supernatural and Extraordinary cauſes that have their particular effects: I ſhall proceed to ſpeak of things natural and common. The Antient Phyſicians and Phyloſophers ſay, that ſince there are two Principles, out of which the Body of Man is made, and which ren-

der

ler the Child like the Progenitors, and to e of one or the other Sex, *viz.* Seed com-mon to both Sex, and menſtrual Blood, roper to the Woman only: The Simili-ude (ſay they) muſt needs conſiſt in the force of the Male or Female Seed, ſo that t proves like to the one or the other, as more or leſs plenty is afforded by either; but that the difference of Sex is not refered to the Seed, but to the menſtrual Blood, which is proper to the Woman; for were that force (ſay they) altogether retained in the Seed, the Man's Seed being of a hot-ter quality than the Womans, Male Chil-dren would be ſuperabundant, and none of the other Sex (or very rarely) would be propagated, whereof the kind of the Creature is attributed to the temperament of the active qualities which conſiſt in heat and cold, and to the ſubſtance or nature of the matter under them, that is to the flow-ing of the menſtrual Book: Now the Seed (ſay they) affords both force to procre-ate and form the Child, and matter for its Generation, and that in the menſtrual Blood there is both matter and force; for as the Seed moſt helps the material Principles, ſo likewiſe the menſtrual Blood, the potenti-al Seed, is, ſaith *Galen*, Blood well concoc-ted by the Veſſels that contain it, ſo that

Blood

Blood is not only the matter of generating the Child, but alſo Seed, in poſſibility that menſtrual Blood hath both principles, a matter, and faculty of offering. The Ancients ſay further, that the Seed is the ſtrongeſt efficient, the matter of it being very little in quantity, but that the potential or efficient faculty of it is very feeble: Wherefore, if the material part or principle of Generation, according to which the Sex is made, were only (ſay they) in the menſtrual Blood, then would the Children be all, or moſtly Females, as if the efficient force was in the Seed, they would be all Males: but that ſince both have operation in menſtrual Blood, Matter predominates in quantity, and in the Seed force and vertue. Deſervedly, ſaith *Galen*, the Child receives its Sex rather from the Mother than from the Father, although his Seed doth contribute ſomething to the material Principles, though more weakly. But as for ſimilitude, although Imagination (ſay the Ancients) be of extraordinary force, it is referred rather to the Father than the Mother, as to the quality of the Seed, at, or for a ſhort time after Copulation, but continus not long ſo to do, for that the Womans Seed receiving faculty from the menſtrual blood, for the ſpace of

of Nine months, over-powers the mans, as to that particular, becauſe the menſtrual Blood flowing into the Veſſels, rather cheriſhes and augments the one than the other; from which it may be more eaſily conjectured, that the Woman not only affords matter to make the Child, but force and vertue to perfect the Conception, though the Womans Seed be fit Nutriment for the Mans, by reaſon of the moiſture and thinneſs of it, being more fit to frame, and make up Conception thereby; for as ſoft Wax, and moiſt Clay, the Workman can frame what he intends; ſo, (ſay they) the Mans Seed mixing with the Womans, as alſo, with the menſtrual Blood, helps effectually to make the form and perfect part of Man; but (with all the reſpect and deferance imaginable to the Widom of the Ancients) we muſt needs ſay, that their ignorance in Anatomy, had led them into many and great miſtakes; and their *Hypotheſis*, of the formation of the *Embryo*, from a commixture of Seeds, and the Nutrition of it from the menſtruous blood, being altogether falſe, their Opinion in this caſe muſt need be falſe alſo.

Therefore, to conclude this Chapter, we ſay, that although a ſtrong Imagination of the Mother, may ſometimes determine

mine the Sex (that is make it Male or Female, according as her imagination is) yet the main Agent in this caſe, is the Plaſtick or formative Principle, which is the Efficient in forming the Child, that gives it this or that Sex, according to thoſe Laws and Rules that are preſcribed to it, by the wiſe Creator of all things.

CHAP. IV.

A ſerious Diſcourſe of the Soul of Man, That it is not propagated from the Parents, but is infuſed by God; and can neither Die nor Corrupt; and what day of Child-bearing it is infuſed. Of the Immortality thereof, and certainty of the Reſurrection.

THE Soul of Man is of ſo Divine a a Nature and Excellency, that Man himſelf cannot in no wiſe comprehend it, it being the inſulted Breath of the Almighty, Immortal, and Incomprehenſible, but by him that gave it, it being, as it well may be termed, a part of himſelf; for *Moſes*, by Holy Inſpiration, relating the Original of Man, tells us, *That God Breathed into his Noſtrils the Breath of Life, and he became a living Soul.* Now, as for all other Creatures, at his Word they were made, and had Life; but the Creature that God hath appointed

appointed to ſet over his Works, was favoured with the more immediate hand of the Almighty, forming him out of the Duſt of the Earth; and ſecondly, condeſcending to breath into his Noſtrils the breath of Life, which implies that there was more care, and (if we may ſo term it) labour uſed about man than about all other Creatures, or created things, he only partaking and participating with the Divine Nature, being made in his likeneſs, bearing the Image of God, that is, in Innocence and Purity, whilſt he ſtood firm, but in his Fall, that lively Image was defaced; yet ſuch was the infinite Love of God towards him, that altho' he Rebelled againſt him, he would not altogether caſt him off, but found a way to reſtore him. Nay, ſo much in eſteem was he thought, not deſerving the leaſt favour, that the Son of God, the Second Perſon in the glorious Trinity; when the fulneſs of time was come, laying aſide his Crown of Stars, left the right hand of Glory, Majeſty, and the bright effulgence that adorned him, and deſcending, took upon him our Nature. O infinite and unſpeakable Love. Nay more, indured ſhame, reproach, ſcourging, buffetting, ſpitting on, and the Death of the Croſs, that he might bruiſe the Head

Head of the Serpent, and deliver Beloved Man from the Jaws and Brink of utter Ruine. And the better to confirm his love towards us, is ascended on high, leading Captivity Captive, where he so far from forgetting us, that he is become our Mediator, and makes daily intercession for us to the Father, whose offended Justice he has satisfied as to the Original Sin. But to come nearer to my purpose.

If a Man would understand the Excellency of the Soul, as far as it is capable of comprehending it self, let him after serious Recollection, descend into himself, and search diligently his own mind, and there he shall find so many admirable Gifts, and excellent Ornaments, that it must needs strike him with wonder and Amazement, as Reason, Understanding, true Choice, Ability of Wit, Memory, and divers other Faculties, that absolutely approve the Soul to be more admirable, than that any should imagine it to be finite, or subject to Annihilation; yet by reason of its many Offices and Operations, whilst in the Body it is specified under sundry dominations. For as St. *Augustine* saith, when it enlivens the Body, it is called the Soul; when it gives it knowledge, the Judgment, the mind, when it recalls things past, the memory,

memory, whilſt it diſcourſeth and diſcerneth, reaſon, whilſt it contemplates the Spirit, whilſt it is in the ſenſitive parts of the Sences; and theſe are the principal Offices, whereby the Soul declares its power, and performs its actions; for placed in the higheſt part of the Body, and neareſt Heaven, it diffuſeth or diſperſeth effectually its force into every Member, not propagated from the Parents, nor mixed with groſs matter, but the infuſed breath of the Almighty, immediately proceeding from him, never paſſing from one to another, as fond and abſurdly the *Pithagoreans* have inſinuated in their Opinions, about the Tranſmigration of the Soul; and ſo vain were they, that they did not only imagine the Souls of Deceaſed Men paſſed into new Born Infants, but into Beaſts alſo; and from thence it was, they forbid the Eating of Fleſh, and abſtained themſelves from ſo doing, leſt, as they fondly fancied, they might, as *Tertullian* Records it, Eat their Grand-father in a Calf. But ſuch Frivolous and ſuperſtitious Notions, are to be rejected by Chriſtians, and thoſe true ones obſerved, which are both reaſonable and agreeable to humane Capacities; for *Orthodox Divines* conclude in general, that the Soul is given to every Infant by Infuſion

Infuſion, when he or ſhe is perfected in the Womb, which happens about the 45th day after Conception, eſpecially for Males, that in likelihood will be born at the end of Nine Months; but in Females (who are of a weaker Conſtitution, and not ſo ſoon formed and perfected through the defect of heat) not till the fiftieth day.

And although this day in all caſes cannot be perfectly ſet down, yet *Hypocrates* has undertaken to give his abſolute Opinion, when the Child has its perfect form, when it begins to move, and when born, if in due ſeaſon; for in his Book of the Nature of Infants, he affirmeth, That if it be a Male, and he be perfect on the thirtieth day, move at the ſixtieth, he will come forth at the ſeventh Month; but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the 8th Month. Again, if he be perfectly formed on the 45th day, he will move on the 90th day, and be born in the Ninth Month. Now from theſe paſſings of Days and Months, it plainly appears, that the day of Forming being doubled, makes up the day of moving; and that day three times reckoned, may up the day of Birth.

As for Example, where 35 perfect the Form, if you double it, it makes 70; the day

y of motion and three times 70 amounts
206 days, or 7 months, allowing 30
ys to one month, and ſo you muſt con-
er the reſt: But as for a Female, it is
nger perfecting in the Womb, and the
other ever goes longer with a Boy than
Girl, ſo that there is difference in the Ac-
unt; for a Female formed in 30 days,
oves not till the 70 day, and is born in the
month; when ſhe is formed in the 40 day,
e moves on the 80 day, and is born in
e 8 month: but if ſhe be perfectly formed
the 55 day, ſhe moves on the 90, and
born in the 9 month; but ſhe that is for-
ed on the 50 day, moves on the 100 day,
en will ſhe be born in the 10 month. And
us have I more largely demonſtrated it to
e Reader, that he may know the reaſon-
le Soul is not propagated by the Pa-
nts, but is infuſed by God, when the
hild hath its perfect Form, and is exactly
ſtinguiſhed in its Lineaments.

Now as the life of every other Creature,
it is teſtified in the 17 Chapter of *Leviti-*
s, is in the Blood, ſo the life of Man con-
teth in the Soul; the which, although
bject to paſſion, by reaſon of the groſs
mpoſture of the Body, in which it has a
mporary confinement, yet it is immor-
l, and cannot in it ſelf corrupt or ſuffer
change,

change, it being a spark of the Divine mind and a blast of Almighty Breath, that distinguishes Man from other Creatures and renders him Immortal; and that every man has a peculiar Soul, it plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, &c. in Men. And this *David* observes when he says, *God hath in particular fashioned the Hearts and Minds of all Men, and hath given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoyced that God had given him a happy Soul and Body agreeable and suitable to it.

It has caused many Disputes among the Learned, especially *Philosophers*, in what part of the Body the Soul chooses to reside; and some have given their opinion that its residence is in the middle of the Heart, and from thence communicates its self to every part; which *Solomon*, in the Fourth of his *Proverbs*, seems to assert when he says, *Keep thy Heart with all thy diligence, because Life proceedeth therefrom.* But many curious Physicians searching the Works of Nature in Man's Anatomy, &c. do give it as their Opinion, that its chief Seat is in the Brain, from whence proceed the Senses, Faculties, and Actions, diffusing

ſing the operations of the Soul, through
ll parts of the Body, whereby it is enli-
ened with heat and force; but it doth
ommunicate particular force to the Heart
y Arteries, Carotides, or ſleepy Arteries,
at part upon the Throat; the which if
ey happen to be broke, or cut, cauſe
arrenneſs, and if ſtopped an Apoplexy;
r there muſt neceſſarily be ſome ways,
rough which the Spirits Animal and Vital
ay have intercourſe, and convey Native
eat from the Soul. For although the
oul is ſaid to reſide in one place, it ope-
ates in every part, exerciſing every
ember, which are the Soul's Inſtruments,
y which ſhe manifeſteth her power: but
it ſo happen, that any of the Organical
arts are out of Tune, the work is con-
uſed, as it may appear in caſe of Idiots,
admen, &c. Though in ſome of them,
e Soul by forcibly working recovers her
pernatural vigour and they become right
ter a long diſpondency of mind, and in
me it is loſt in this Life: For as Fire un-
er Aſhes, nor the Sun obſcured from our
ght by thick Clouds, afford not their full
uſtre, ſo the Soul overwhelmed in moiſt
r faulty matter, is darkned, and Reaſon
ereby overclouded; and although Reaſon
ines leſs in Children, than in thoſe that

are

are arrived to maturity; yet no Man mu
imagine that the Soul is an Infant, an
grows up with the Child, for then wou
it again decay; but it suits it self to t
weakness of Nature, and the imbecility
Body, wherein it is placed, that it may t
better operate. And as the Body is mo
and more capable of receiving its influenc
so it shews its self in its proper lustre, havi
its force and endowments, at the time it e
ters the former Child in the Womb, f
the substance of it can receive nothing le
And thus much to prove that the Soul com
not from the Parents, but is infused by Go
And the next thing now to be handled is
Immortality, and thereby I shall demo
strate the certainty of its Resurrection.

That the Soul of Man is a Divine Ra
infused by God, I have already made app
rent, and now come to shew you th
whatever immediately proceeds from hi
must participate of his Nature, and fro
thence consequently, be as immortal as i
Original; for although all other Creatur
are indeed with Life and Motion, yet wa
they a reasonable Soul: and from then
'tis concluded, their Life is in their Bloo
and that being corruptible, they perish, an
after their expiring are no more. But Ma
being indued with a reasonable Soul, an
stampe

stamped with the Divine Image, is of a different nature: and though the Body be corruptible, yet his Soul cannot perish, but must, when it is expelled its Earthly Tabernacle, return to God that gave it, either to receive reward or punishment: Now that the Body can sin of it self is impossible, because wanting the Soul, it cannot act nor proceed to any thing either good or evil; for could it do so, additional sins might be accumulated even in the Grave; but 'tis plain, that after Death there is a cessation; *for as Death leaves us, so Judgment finds us.* And St. *John* in the Fifth Chapter of his Gospel tells us, *That the hour shall come, that all that are in the Grave shall hear his Voice, and they that have done well, shall come forth to the Resurrection of Life; and they that have done Evil, to the Resurrection of Condemnation.* And Holy *Job* in the 14 and 19 Chapter, speaking to the same purposes, says, *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold and not another, though my Reins be consumed within me.* By this 'tis plainly proved, that the Soul is made of immortal Essence, incapable of Death, having a place assigned it after

ter

ter its ſeparation from the Body, till the da
of the general Reſurrection, not in th
Grave, but in a Manſion prepared by th
Almighty for its Reception; and tha
through the mighty working of him, tha
is able to ſubdue all things to himſelf, it ſha
again enter the ſame Body that was lai
down, tho' the duſt thereof be ſcattere
to the four-Winds of Heaven; nay, ſuc
force and vigour ſhall it have, that it ſha
(as it were) take up the Body; for *Job* po
ſitively ſays, *I ſhall riſe out of the Earth at th*
laſt day, &c. Which being applicable
the future *Tence*, may be ment two wa
I ſhall, or will riſe? plainly foreſeei
the Reſurrection, he claimed it as the pr
miſe of his Creator. Nay, ſo far were th
Heathens, by the Light of Nature, fro
doubting the Immortality of the Soul, th
Plato in his *Phædro* thus reaſons; *viz. Wh*
conſiſts out of Elements (ſays he) *is Immort*
and can never dye. The Soul is not made
Elements, nor of created matter, but came fro
God, and therefore it cannot dye, &c. Th
may it be without difficulty granted, th
the Body which has been a long Comp
nion of the Souls, will once again enjoy
never more to be ſeparated; for the Bo
at the Reſurrection ſhall be incorruptib
and ſo as far from a capacity of periſhi
a

y more as the Soul, made ſo by him
at firſt created it. For St. *Paul* ſpeaking
the Reſurrection, ſaith, *He ſhall change*
Vile Bodies, and make them like his glori-
Body. The conſideration of which, makes
m in another place cry out, *O the depth of*
Riches, of the Wiſdom and Knowledge of
d! How unſearchable are his Judgments,
his ways paſt finding out. For who hath
own the mind of the Lord, or who hath been
Counſellour? For by him, and through him,
to him are all things. Nay, the Reſur-
tion of Man's Body may be proved by
renewing of many inconſiderable Crea-
res, and their returning to life after they
m'd dead; nay, ſome of them thereby
o changed; as who hath not obſerved,
at when a Graſhopper is grown old, and
h caſt his Skin, a lively new ſhrill inſect
ll come forth of it. From a dying and
ggiſh Catterpiller, comes out a lively
inted Butterfly. From Ants a winged
. The Silk-worm having ſpent her
wels in weaving out her Web, after ma-
days, ſeeming dead and motionleſs, be-
mes a Butterfly, providing for increaſe,
laying a number of Eggs, and then ex-
es. But above all, the *Phœnix*, that
Learned *Lactantius* writes of, may put
in mind, if not confirm to us the Re-

ſurrection, for after ſhe has lived in the
rabian Fields (as ſome affirm) about 6
years, and finding her ſelf waſted w
Age and Infirmity, ſhe gather the Spi
of *Caſſia*, Myrrh, Frankincenſe, and oth
Aromatick Combuſtibles, when labouri
with her Wings, ſhe firing them by t
heat of the Sun, which in thoſe Countr
is exceſſive, ſhe expires upon the Funer
Pile, when out of her Aſhes ſprings
Worm, and from that Worm anoth
Phœnix, to ſupply her place; nay, furth
do we not behold Grain thrown into t
ground, continue there for a ſeaſon, a
loſt and dead, but when warmth and m
ſture gives it force, it ſprings up, and be
a hundred fold: Yea, Herbs and Plan
whilſt Winter with his Icy Arms gra
the Earth, ſeem dead, retiring, as it we
into the Grave, and wait the Reſurrecti
of the Spring. But to conclude as to th
point, the infinite love towards Man, m
convince him that he was not made to
annihilated, ſince the ſecond perſon of t
Trinity condeſcended to take his nature u
on him. Even he who is the Wiſdom
the Father, and of whom the wiſe Man T
ſtifies in the 3 of his *Proverbs*, viz. *I w*
with God in the beginning, before any thing w
made: I was with him from Eternity, wh

made the Heavens, I was there when he mpaſſed in the depth by a Law: I was pre- t when he ſuſtained the Heavens above, and e Earth beneath: I was with him ordering things, and was continually delighted be- re him, recreating my ſelf in the Earth, and y Delight was with the Sons if Men.

CHAP. V.

f Monſters and monſtrous Births, and the reaſon thereof, according to the Opinions of ſundry Learned Men; with ſerious conſide- rations, whether Monſters are endued with reaſonable Souls.

THat many monſtrous Births have hap- pened, contrary to the courſe of Na- re, is evident, not only in this, but in rimer Ages; wherefore I ſhall take ſome ains, for the ſatisfaction of the Reader, inquire into the cauſe of ſuch prepoſte- us Forms.

Now a monſtrous Habit or Shape of Bo- y, is contracted divers ways, as from ear, ſudden Frights, extraordinary Paſſion, e influence of the Stars, the Mothers range Imaginations, and divers Phantaſms, hich the mind conceive deform the Bo-

dy, and render the Children of an impr
per shape, and many times not perfect
either Sex: sometimes the whole cou
of Nature is changed, either when t
Principles of Generation are vitiated,
the Organs unfit, so that the natural Facu
ties, to propogate and form the Chil
cannot perform their Office exactly; f
as the most ingenious Artist can bring n
thing to perfection, if his Materials be ba
or out of order, so Nature wanting t
force of her Faculties, or not having
matter, must of necessity proceed prep
sterously in forming the Child. As in t
Art of melting Mettals it may be obse
ved, if the matter be impure, and not w
cleansed, the Vessels or Receiver *Obliqu*
and full of windings, not well joynted, t
Corners set awry, and full of Chinks
Plates; if loosed or holds ill together, it
apparent men cast ill shaped Figures.
if the Womb or the Matter be unfit or
tempered, 'tis impossible, without an e
traordinary over-ruling Providence; b
above all, unseasonable or intempera
Venery, is the cause of so many monste
ous shapes.

So the Low Country Women, especia
ly those living near the Sea-side, bei
restless and troubled in Copulation, bri
for

rth miſhapen *Embrio*'s, or rude and de-
rmed Burthens, not only without moti-
, but ſome that pant and are alive, and
eſe moſt commonly happen in caſe of
ilors or Mariners, who coming home,
ſhly marry, and run upon their Wives;
ithout any due regard to their Menſtrual
ux, or the Wombs cleanſing it ſelf to
e Seaſon of the Year, or the Moon, or
ns progreſs through the Coeleſtial Signs;
r are the Women without regard to the
ealth or Shape of their Poſterity, leſs de-
ous to receive them, after a long ſepara-
on, which is not only exceeding hurtful
themſelves; for thence proceed not mon-
ous and untimely Births only, but dan-
rous Diſeaſes often, to thoſe who raſhly
oceed. The Firſt (ſay the Ancients)
becauſe the Seed mixing with menſtrual
ood, contracts an unnatural maſs of cor-
pt Matter, which either turns to Miſ-
riage, Abortion, or a Monſtruous and
eformed Birth; for by that means the fa-
lty of the Womb (ſay they) looſeth its
rce to Generation, and ſucceſs of Breed-
g the Child, or if it try to come to any
ing, it is at moſt ſome monſtrous Form,
t ſhap'd like a man, unleſs in ſome parts,
hich after a long continuance in the
omb, will come forth with great pain

dy, and render the Children of an impro
per ſhape, and many times not perfect
either Sex: ſometimes the whole cour
of Nature is changed, either when th
Principles of Generation are vitiated, o
the Organs unfit, ſo that the natural Facu
ties, to propogate and form the Child
cannot perform their Office exactly; fo
as the moſt ingenious Artiſt can bring no
thing to perfection, if his Materials be bad
or out of order, ſo Nature wanting th
force of her Faculties, or not having f
matter, muſt of neceſſity proceed prepo
ſterouſly in forming the Child. As in th
Art of melting Mettals it may be obſer
ved, if the matter be impure, and not we
cleanſed, the Veſſels or Receiver *Obliqu*
and full of windings, not well joynted, th
Corners ſet awry, and full of Chinks o
Plates; if looſed or holds ill together, it i
apparent men caſt ill ſhaped Figures. S
if the Womb or the Matter be unfit or i
tempered, 'tis impoſſible, without an ex
traordinary over-ruling Providence; bu
above all, unſeaſonable or intemperat
Venery, is the cauſe of ſo many monſtr
ous ſhapes.

So the Low Country Women, eſpecial
ly thoſe living near the Sea-ſide, bein
reſtleſs and troubled in Copulation, brin
fort

rth miſhapen *Embrio*'s, or rude and de-rmed Burthens, not only without moti-n, but ſome that pant and are alive, and ſe moſt commonly happen in caſe of ilors or Mariners, who coming home, ſhly marry, and run upon their Wives; ithout any due regard to their Menſtrual ux, or the Wombs cleanſing it ſelf to e Seaſon of the Year, or the Moon, or uns progreſs through the Coeleſtial Signs; or are the Women without regard to the ealth or Shape of their Poſterity, leſs de-rous to receive them, after a long ſepara-on, which is not only exceeding hurtful themſelves; for thence proceed not mon-rous and untimely Births only, but dan-erous Diſeaſes often, to thoſe who raſhly roceed. The Firſt (ſay the Ancients) becauſe the Seed mixing with menſtrual lood, contracts an unnatural maſs of cor-pt Matter, which either turns to Miſ-rriage, Abortion, or a Monſtruous and eformed Birth; for by that means the fa-ulty of the Womb (ſay they) looſeth its rce to Generation, and ſucceſs of Breed-g the Child, or if it try to come to any ing, it is at moſt ſome monſtrous Form, ot ſhap'd like a man, unleſs in ſome parts, hich after a long continuance in the Womb, will come forth with great pain

and labour, not like to this, there is a
Eflux, that greatly troubles such, as by the
inconsiderate rashness are subject to it.

Our Women, because Conception begi
in the fourth Moon, when the Menses flo
down by force, and that Planet in conju
ction, call it a Moon-Birth, or many kind
And some are of opinion that this Conce
tion, may be made without the help of
Man, by force of Imagination, in tho
that are extreamly Lascivious; for that b
often seeing and touching their Husband
at the same time strongly fancying them
selves in the Act, their Seed flows to th
Blood, and is by the Heat of the Wom
formed into a foul Mass, but arrives at n
perfection. And to the same purpose is
when Men strive against the Stream; en
tring into Copulation in the fourth and s
lent Moon, and in the fourth day of it
Conjunction; for then not observing Na
ture's Rules, he either loseth his labour
or Generates a monstrous Birth, or if i
change, which is almost next to a miracl
to be perfect, it is by the *Latins* called
Birth of the fourth Moon, because the pro
duct is commonly unhappy in all the Serie
of its Life, having had its entrance by Ge
neration, contrary to Nature's Orders;
which *Moses* considering, or being so com-
manded

anded by God, strictly commanded the Hebrew Men not to touch a Woman that as unclean of her Blood; and these that have been so rashly profligate of either Sex, have many times by sad experience found their wilful folly too late, but especially the Female Sex; for by the violent concussion and motion used in Copulation and vil Mixture, the contagion by degrees, will seize upon the whole Body, causing the Pox and Leprosie: The like effects it has upon Men, if the Woman be infected, especially if he deal with Whores at such times, who commonly are infected, and may be accounted, so many walking contagions, or Emissaries of the Prince of Darkness, for the Destruction of Mankind, and at this day the greatest pest and grievance of the Nation.

These things rightly considered, no man need wonder at so many mis-shapen Births and monstrous People, with scald Heads, bowed and distorted Legs, Arms, and Backs, wry Necks, crumpled Feet, incident to Swellings and indifferent Diseases, especially Swellings in the Groin, Buboes, and Emerods; as also that their minds are dull, stupid, forgetful, foolish, mad, and unreasonable, which are indeed the effects of unseasonable and unreasonable Venery,

which every Creature but Man obſerv[ua]
in the Seaſon Nature has allotted: A[nd]
when their Females have conceived, th[or t]
deſire no longer, but reſt ſatisfied. [nd]

Therefore let Man, who is indued wi[th ſ]
a rational Soul, and ought above all oth[er il]
Creatures, to have dominion over his A[p]*us*
petite and Affection, conſider how cruel h[e m]
is to his Poſterity, that brings ſuch miſchi[ef]
upon them, and chiefly they are here to b[e wo]
underſtood, that are conceived in the fourt[h ne]
Moon, when the Woman's Natural Flux i[s wa]
upon her, therefore all Men ought to re[ad]
ſtrain; neither ſhould the Woman dare t[o er]
copulate with Men, as better knowing whe[n Be]
that is upon her, than ſome raſh inconſide[- ha]
rate and unexperienced Novices, of th[e ba]
Maſculine Gender do; for the Children M
then Conceived, want all or moſt of thoſe ca
Gifts and Properties, that Children begot- d
ten at ſeaſonable times are endowed with- w
all, being capable of nothing that is good o
nor great; and if it ſo happen they do any y
thing well, they have ill ſucceſs in their Un- a
dertakings, by reaſon their natural Faculties ſ
are ſhort, not by their own but their Pa- r
rents fault, who undecently in Procreation f
violate Natures Laws, whence it is that t
many things are wanting to them, or elſe a
given them ſparingly, and with ſome ill

qualities

qualities that others obtain bountifully;
nd then ſuffer no leſs loſs in their mind,
or they want almoſt their common Senſes,
nd are extream dull, without the ſharp-
neſs of Wit, quickneſs of Invention, Coun-
cil and Prudence, that others have. *Lavi-
nus Lemnius*, a famous Phyſician, tells of
monſterous Birth from his own Know-
edge, the Relation of which take in his
words, as I find them in his Book of Ge-
neration: *In former years* (ſays he) *there
was a Woman an* Illander, *who had Marri-
d a Mariner that took Phyſick of me, and af-
er Copulation having conceived by him, her
Belly began to ſwell to ſuch a vaſt magnitude,
hat one would have thought it could not
have held to ſupport the Burthen*: When 9
Months were expired, the Midwife was
called; and firſt with great trouble ſhe was
delivered of a rude lump, which I conceive
was a *ſuperfatation*, after a lawful Concepti-
on; there were faſtned to it on both ſides,
two handles like two Arms, for the length
and the faſhion of them; it panted and
ſeemed to be alive as Sea-fiſhes, call'd *Pi-
tici*, and by the Dutch *Elebowe*, which
float in the Sea in Summer in infinite num-
bers, and being taken out they run abroad,
and when you handle them, melt with
burning and prickling, left behind

whence they had their Name, after this Monſter came forth of her Womb, with a crooked Back, long round Neck, and fiery Eyes, and a pointed Tail, being very nimble footed, for as ſoon as it came forth it gave the affrighted Midwife the ſlip, and run up and down the Room to ſeek a hiding place, till at laſt one Woman more couragious than the reſt, fell upon it with a Cuſheon and ſmother'd it: This Monſter had ſucked the Blood from the Child, which came forth after it, being a Male, and ſo eaten the Fleſh, that it ſcarely liv'd to be Chriſten'd; nor could the Woman be in a long time reſtor'd to her ſtrength: And farther adds, that upon his inquiry, ſhe told him, that it had proceeded (as ſhe thought) from unſeaſonable, and extraordinary, and inſatiable Venery: *Hereupon* (ſays he) *I preſcrib'd her a wholeſome courſe of Life, and Medicines to reſtore her Forces; for ſhe was become wonderful Lean.*

Theſe, and many ſuch like things, ſhould teach all Men and Women, to uſe decency and orderly proceedings, in their mutual Embracings, leſt Nature wrong'd thereby, monſtrous Births enſue, in which reſpect ſome laſcivious People are much to be condemned, who ſuppoſe they may do what they liſt, and will by no means have their

Pleaſure

Pleaſure bounded; and above all, Pocky and Gouty People are moſt Laſcivious, the one through the Heat contracted in the Blood, and the other through the polite windineſs that paſſes through the Veins, and afflicts the Nerves: others again obſerve not, whether their Stomachs be full or empty, or the Meat be raw or digeſted, whether it be by day or night, nay, never regard the ſeaſon nor opportunity of time, but as their luſts and deſire prompts them; but ſuch inſatiable Lechers ſeem to be, or at leaſt are wilfully ignorant, to what end they were Created Male and Female, which was to beget Children and propagate their kind, not for obſcene purpoſes and beaſtly pleaſure; but at laſt they pay for their unruly Luſt, when the Diſorders of Body, as Aches, Gout, and many Diſeaſes contracted thereby, Rack and Torment them.

The laſt thing in this Chapter to be conſidered is, whether monſtrous Births have reaſonable Souls, and whether ſuch ſhall appear at the day of Reſurrection; in diſcuſſing of which I ſhall cite the opinions of ſuch learned *Divines* and *Phyſicians*, as have made curious ſearch, and diligently weighed theſe great Myſteries. And firſt, it is their opinion, not jointly, but ſeverally, that

all

all thoſe that are like men, according to the order of Generation, deduced from our Primitive Parents, proceeded by natural means from either Sex, though they are deformed and of monſtrous ſhape, having notwithſtanding a reaſonable Soul, ſhall, when they have run the date of Mortality, be capable of Reſurrection to Immortality: but thoſe that proceed not from Man, but by the Womans unnaturally mixing with other Creatures, ſhall not participate of Immortality, but periſh as brute Beaſts, becauſe ſuch a monſtrous Birth is not Capacitated to receive a divine part or Soul, which ſhould entail him to the Reſurrection.

There are indeed amongſt the number of Men and Women, that read the Terreſtrial Globe, divers that are monſtruouſly Deformed, and of horrid Aſpect, with diſtorted Jaws, and Gogle Eyes, and many other marks of Deformity: but theſe, tho' by their Parents raſhneſs in indecent or unſeaſonable Copulation, or the defect of Nature, being thus diſordered, yet are they referred to the number of Men and Women, becauſe they ſpeak, underſtand, and act, which demonſtrates them to have reaſonable Souls; and therefore ſhall they ſtand upon the Earth at the laſt day, and at the

e Reſurrection, all Deformity ſhall be
ne away, and they ſhall appear in per-
ct ſhape, and the Organical parts ren-
r the Soul, that ſhall then return a free
ope to Act and Operate; but imper-
ct and abortive Birth, or Miſchances,
here the Limbs are not faſhioned or
ry imperfect, want a reaſonable Soul,
not being as yet infuſed by the Al-
ighty, ſhall have no part in the Reſur-
ction.

Many Phyſicians there are, and indeed
oſt of them make a difference between a
liſchance and Abortion: The former of
hich, ſay they, is when there is a Con-
eption, but through the ſlipperineſs or
eakneſs of the Womb, it drops out e're
ny ſhape is contracted, being only a Rude
nframed Maſs, properly called the Rudi-
ents of a Child, that ſhould have been, and
ſhadow of what was begun, but Aborti-
n oft times, ſhews the parts of the Infant
erfectly compoſed, which if it be caſt
orth by fright or untimely force, and has
ot accompliſhed the days to receive the
oul, than ſhall it not participate of Im-
ortality; but if it be quick and caſt out,
hough it live not an hour after it is firſt
nlivened, then it has received an Immor-
al Soul; for although many things are
wanting

wanting in it, and it come not to its fu
magnitude, yet in the Resurrection all sha
be made up, that time would have produ
ced. And as Children have many thing
in possibility, that with times progress she
themselves, as Teeth, Nails, Hair an
full stature of Body, which increases b
degrees, and come to perfection: so i
the Resurrection, all things that are defe
ctive shall be made perfect. Whosoeve
therefore is both of the Seed of Man, an
not of some foul Matter or vitious Humou
concurring, tho' his shape be monstrou
yet, as I said, he shall rise again from Dea
to Life, all Defects being repaired by th
Divine Power, that then will manifest i
self no less than in Creation; nay more
for St. *Austine* is of the Opinion, it i
easier to Create Men, than to raise then
when they are Dead, *&c.* Though th
Earthly Matter, where ever scattered, i
not perished in the sight of God, who ca
with his Word, recall it from the Fou
Winds of Heaven, and restore it to it
pristine Vigour, nay, though vanished int
Air, and other Elements, or what Lean
ness or Hungar have consumed, or Disease
have wasted, or what is burnt to Ashes, o
is passed in the first Principles, or in th
substance of some other Body, for the Flesh
sha

all be reſtor'd to whom it was taken, as is due that was borrow'd from him, by the mighty working of him, who is able to ſubdue all things to himſelf: Thoſe that are Men, ſhall find this to be true, and thoſe monſtrous Shapes that proceed from them, indu'd with rational Souls, and participating the ſame Nature with them, ſhall participate the ſame Benefit of the Reſurrection.

CHAP. VI.

A more peculiar and exact Treatiſe of the happy Eſtate of Matrimony, as 'tis appointed by God; and the true Felicity that redounds thereby to either Sex; and to what end it was Ordain'd.

CErtainly the joyning of Hearts in a Matrimonial ſtate, is of all conditions the happieſt, for then a Man has whom to unravel his thoughts to, as well as a ſweet Companion in his Labour, he has an *Internas Senſus*, another ſelf, one in whoſe Breaſt, as in a ſafe Cabinet, is repoſed, his inmoſt Secrets, eſpecially where Reciprocal Love, and inviolate Faith is centur'd; for there no cares, fears, jealouſies,

ſies, Miſtruſt, or Hatred, can never in-
terpoſe; for what Man, as 'tis obſerved in
Holy Writ, ever hated his own Fleſh, and
indeed a Wife is no leſs, if rightly conſider-
ed; for as our grand Parent well obſer-
ved, ſhe is or ought to be ſo eſteemed of
every honeſt Man, Bone of his Bone; and
Fleſh of his Fleſh, *&c.* Nor was it the leaſt
care of the Almighty, to ordain ſo near an
Union, and eſpecially for two cauſes, the
firſt for increaſe of Poſterity, the ſecond
to bridle and bound Mans wandring Deſire
and Affection: Nay, that they might be
yet happier, when God had joyned them
together he bleſſed them, as 'tis in the 2d
of *Geneſis*. *Columela*, no mean Author, con-
ſidering and contemplating on this happy
State, tells us out of the *Oeconomy* of *Zeno-
phon*, that Matrimonial Conjunction ap-
pointed by Nature, is not only the moſt
pleaſant, but profitable courſe of Life, that
may be entered on, for the preſervation and
increaſe of Poſterity; wherefore ſince the
Harbour of Marriage is moſt ſafe, and a ſure
and delightful ſtation of Mankind, who is
exceeding prone, by the Dictates of Nature,
to propagate his like, he does in no wiſe
provide amiſs for his own Tranquility who
enters it, eſpecially when he comes to
maturity of Years, for there are many a-
buſes

uſes and errors in Marriage, contrary to what is ordained, the which in the enuing Chapter I ſhall expoſe to view; but o proceed.

Seeing our bleſſed Saviour and his Apoles, deteſted obſcene and unlawful Luſts, nd pronounced thoſe to be excluded the ingdom of Heaven, that polluted themlves with Adultery and Whoring, I cannot conceive any Objection can be made hereto, or what face ſuch lude Perſons an have to colour their Impieties; who ating Matrimony, make it their ſtudy ow they may live freely and licentiouſly without Marriage; but certainly in ſo dong, they rather ſeek to themſelves torment, nxiety and diſquietude, then certain pleaure, beſides the hazard of their Immortal ouls; for certain it is, that mercenary ove, or as the Wiſe-man calls them, *Harots ſmiles*, cannot be true and ſincere, and herefore not pleaſant, but rather a Net ayed, to betray ſuch as truſt them, into all miſchief, as *Solomon* obſerves by the Youngman, who turned aſide to the Harlot's houſe going, ſaid, *As a Bird to the Snare of the Fowler, or as an Oxe to the Slaughter, till a Dart be ſtruck through his Liver.* Nor n this caſe can they have Children, thoſe weet and indearing pledges of conjugal

Love,

Love, or if they have, they will rather re
dound to their ſhame than confort; Har
lots likewiſe are like Swallows, finging
and chattering to their morning walk and
Summer Seaſon of proſperity, but the blac
ſtormy Winter of Adverſity coming, the
take wind and paſs into other Regions, t
expand themſelves before a warmer Sun
but a virtuous chaſte Wife, fixing intir
Love upon her Husband, and ſubmitting
to him as her head, and him, by whoſe di
rection ſhe ought to ſteer in all lawful cour
ſes, will, like a faithful Companion ſhar
patiently with him in both adverſities, ru
with cheerfulneſs through all difficultie
and dangers, though more ſo hazardou
to preſerve and aſſiſt him in Poverty, Sick
neſs, or whatever elſe is incident to Hu
mane Frailty, acting according to her Duty
in all things; when a proud imperiou
Harlot will do no more than ſhe liſt, eve
in the proſperous day, and is like a Horſe
lech ever craving and never ſatisfied, ſti
ſeeming diſpleaſed, if ſhe have not ever
thing ſhe deſires, not regarding the Ruin
and Miſery of him, ſhe with flattering an
feigned Charms, pretends to admire, an
dote upon him, uſing to confirm her Hy
pocriſie, with Crocodiles Tears, Vows, an
Swooning

woonings, when her Gallant is to depart or a while, or ſeems to deny her immoderate deſires, but this laſts no longer than he can gratifie her Appetite, and prey upon his Fortunes. *Conradus Gneſſner* tells s a ſtory, *That a young man travelling from* thens *to* Thebes, *met by the way a beautiful Lady, as to his Appearance ſhe ſeem'd adorn'd with all perfections of Beauty; glittering with Gold and precious Stones, who Saluted him, and invited him to her Houſe in an adjacent Village, pretending to be exceedingly enamoured of him, and declared ſhe had a long time wated the opportunity to find him alone, that ſo ſhe might declare the extream Paſſion ſhe conceived for him.* When he came to ner Houſe, he found it, to appearance, very umptuouſly built, and glorioufly furniſh'd, with whatever could ſeem coſtly and gay; which ſo far wrought upon his covetous nclination, that he reſolved to put off his ntended Journey, and comply with her eſire; but whilſt ſhe was leading him to ee the pleaſant Places, came by a Holy ilgrim, who perceiving in what danger he Youth was, reſolved to ſee him in is right Senſes, and ſhew him what he magined real was quite otherwiſe; ſo that y powerful Prayer, the miſt was taken rom before the Youths Eyes, when as he

beheld

beheld his Lady Ugly, Deformed, an monsterous, and that whatever had a peared glorious and beautiful, was on trash. Then he made her confess what sh was, and her design upon the young ma which she did, saying, *She was a* Lamia *or* Fairy, *and that she had thus inchanted hi on purpose, to get him into her power, that s might devour him.* This passage may b fitly alluded to a Harlot, who draw thos that follow their misguiding Lights, int places of danger and difficulty, even ti they have shipwrack'd their Fortunes, an then leave them to struggle with the ten pestuous Waves of Adversity. But on th contrary, a loving, chaste, and even tem pered Wife, seeks what she may to pre vent such danger, striving on the one han to preserve it, as much as the other doe to destroy it: And in a Word, as there i no content in the embraces of a Harlot, s there is no joy greater than in reciproca Love, and the indearing Embraces of loving, obedient, and chaste Wife; nor i that the principal end for which Matri mony was Ordained, but further, tha Man might lawfully procreate his like, an increase in his Generation to repleniſh th Earth. To conclude, a virtuous Wife i a Crown and Ornament to her Husband

and

nd her price is above Rubies, but the ways f an Harlot are deceitful.

CHAP. VII.

f Error in Marriage, and what they too frequently are, and the prejudice that ariſe thereby.

IF any be deſirous to enter into the Holy State of Matrimony, let them obſerve eir ability and conſtitution of Body, and ot run themſelves raſhly upon ill conveniencies; for thoſe who marry too young, ay rightly be termed to marry unſeaſonbly, not conſidering their inability, nor xamining the force of nature, for divers here are, before they are ripe for the conummation of ſo weighty a matter, who ither raſhly of their own accords, by the nſtigation of Bawds, Procurers, or Marage-brokers, or forced thereto by their arents, who covet a large Dowry, take por them this Yoke to their great prejuice: *Lavinus Lemnius*, ſays that he has nown ſome of them, who before the expiation of a year, have been thereby ſo inebled and weakned, that all their vital Moiſture was exhauſted, ſo that he was, upon

upon their applying themſelves to him, ob
liged with Medicaments to reſtore the
ſtrength that was fallen and ſunk dow
wherefore his advice is, that it is no wa
convenient to ſuffer Children, or ſuch
are not of Age to marry or get Children
But whoſoever propoſes to Marry, mu
chiefly obſerve this, that he chooſe one t
his Companion and Partner in his Felicit
that is of an honeſt Stock, and proceedin
from temperate Parents, though her Dow
ry be not ſo large as he could wiſh, tha
he obſerve the converſation and find there
in that ſhe is chaſte, well bred, and of goo
manners. For a Woman, as the *Comi
dian* ſaith, if ſhe hath good conditions ha
Portion enough. That of *Alcamena* in *Plaut*
is a witty ſaying, which all Maids and o
ther of the Female Sex, ſhould retain fre
in remembrance: I do not think (ſaith ſhe
that to be my Dowry, which is called ſo
but Chaſtity, Modeſty, and a ſettled de
ſire to fear God, to love my Parents, an
agree with my Kindred, to obey my Hus
band, to be bountiful and to do good, t
ſuch as are vertuous and honeſt. Now i
ſhe proved as good as ſhe promiſed, ſuc
a Wife was to be valued above the price o
Rubies.

'Ti

'Tis a Duty incombent upon Parents, to e careful in bringing up their Children in he ways of Vertue; and have ever a re-ard that they ſully not their Honour and eputation, eſpecially the Females, and oſt of all Virgins when they grow up to e marriageble; for if through the unnatu-l ſeverity of rigid Parents they be croſſed nd fruſtrated in their love, many of them, ut of a mad humour, if temptations lies in heir way, throw themſelves into the un-haſte Arms of a ſubtle charming Temp-r, being through the ſoftneſs of good ature and ſtrong deſire, to purſue their ppetite, eaſily induced to believe Mens latteries, and feigned Vows of promiſed Marriage, to cover the ſhame; and then oo late the Parents find the effects of their aſh Severity, which brought a laſting ſtain pon their Family. Now as 'tis an Error n marrying too young, ſo is unequality of Marriage between Age and Youth, as a oung Man, who to make his Fortune, arries to a Woman, that for Age might be is Grand-mother, between whom, for he moſt part, Jealouſies and Diſcontents appen; nor is it poſſible ſuch Women hould have Children, be the Men never o ſprightly and young. The like may be aid, though with a little more excuſe, wher

when an old doting Fellow marries a your Virgin, in the Summer Season of her Your and Vigour, who whilst he strives, and vai ly strains to please her, is the sooner we ded to the Grave. For as in Child-hood Green Youth, 'tis unfit and unseasonable t think of Marriage; so in old Age to mar ry unequal, is altogether the same; fo they that enter upon it too soon; are soo exhausted, and fall into Consumption, an divers other Diseases; and those that pro crastinate and Marry unseemly, fall int the like ill conveniencies on the other sid having only the honour to be dubbed Knight of the Forked Order, and hav their Names inrolled in the Colony o Cuckoldom, especially if their Wives hav not been trained up in the Paths of Virtue and lie too much open to importunity an temptation, of lewd and debauched Men And thus much for Errors or Oversight in rash, unseasonable, or prepostrous Mar riages.

CHA

Hanah Marpels

CHAP. VIII.

The Opinions of the Learned concerning Children conceived and born within the ſpace of ſeven Months, with lively Arguments upon the Subject, to prevent ſuſpicions of incontinency, and the bitter Conteſts that thereon too often ariſe between Man and Wife. To which is added, Rules for knowing the diſpoſition of Mans Body by the Genetal parts.

CErtain it is, that many bitter Quarrels have ariſen through miſunderſtanding, when ſolid reaſon would have rectified the Judgment, and have prevented the conception of ſuch an Evil; and from hence does this ariſe, but through Suſpicion and Jealouſie, when indeed it is many times founded upon a ſlender Foundation, as the new Married Woman's being brought to bed before the Expiration of Nine Months, which is vulgarly taken from the time of Conception to the Birth: To remove which groundleſs Suſpicion, I ſhall endeavour, not that 'tis common, for I avouch, but that 'tis poſſible, and has been frequently known, that Children has been born at Seven Months; but the latter being wholly left by the Law

when an old doting Fellow marries a young Virgin, in the Summer Seaſon of her Youth and Vigour, who whilſt he ſtrives, and vainly ſtrains to pleaſe her, is the ſooner wedded to the Grave. For as in Child-hood or Green Youth, 'tis unfit and unſeaſonable to think of Marriage; ſo in old Age to marry unequal, is altogether the ſame; for they that enter upon it too ſoon; are ſoon exhauſted, and fall into Conſumption, and divers other Diſeaſes; and thoſe that procraſtinate and Marry unſeemly, fall into the like ill conveniencies on the other ſide having only the honour to be dubbed Knight of the Forked Order, and have their Names inrolled in the Colony of Cuckoldom, eſpecially if their Wives have not been trained up in the Paths of Virtue and lie too much open to importunity and temptation, of lewd and debauched Men. And thus much for Errors or Overſights in raſh, unſeaſonable, or prepoſterous Marriages.

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yers, who decide Controversies to th
Physicians to judge of, it is in their pow
to determine, by inspecting the Chil
whether it is a Child of 7, 8, 9, or 1
Months. *Paul* the Counsellor has th
Passage in his nineteenth Book of Plead
ings, *viz.* It is now a received Truth, tha
a perfect Child may be born in the seven
Month, by the Authority of the Learn
Hypocrates. And therefore we must belie
that a Child born at the end of the seven
Month, in lawful Matrimony, may b
lawfully begotten. *Gallen* in *Chap.* 6.
his third Book, handleth this Argume
but rather according to Mens Opinio
than according to the truth of his b
siness, or from natural Reasons, who su
poseth there is no certain time set f
bearing Children. And from the Auth
rity of *Pliny*, who makes mention of
Woman that went 13 Months with Chil
But as to what concerns the 7th Mont
saith *Lemnius*, I know many Married Pe
ple in *Holland* that had Twins, who liv
to extream Old Age, their Bodies lusty, a
their Minds apt and lively; where
their Opinion is fooliſh, and of no m
ment, who assert, That at seven Month
a Child cannot be perfect and long liv
and that he cannot in all parts be perf

ill the 9th Month; and thereupon this earned Author proceeds to tell a paſſage om his own knowledge, as follows: Of ate, *ſaith he*, there hapned a great diurbance amongſt us, which ended not ithout Blood-ſhed; and was occaſioned y a Virgin, whoſe Chaſtity had been iolated, deſcending of a Noble Family, nd ever before that time held to be of unotted Fame: Now ſeveral there were ho charged the Fact upon a Perſon of ote, *viz.* a Judge Preſident of a City in *landers*, who ſtrongly denyed the Fact, ying, that he was ready to ſwear it upon he Holy Evangeliſt, that he never had arnal Copulation with her, and that he ould by no means therefore be taken for he Father of the Child that was not his: nd further alledged, that he verily believed hat it was a Child born in ſeven Months, nd that himſelf was many Miles diſtance rom the Mother of it when it was conceived, whereupon the Judges before whom he hearing was, decreed, That the Child hould be viewed by able Phyſicians, as lſo Experienced Women, and that they hould make their report, who having made iligent inquiry, all of them with one accord, concluded the Child (without reſpecting who was the Father) was a Child

Born within the ſpace of ſeven Month
that it was carried in the Mothers Wom
but 27 Weeks, and ſome odd Days, but
ſhe could have carried it to full 9 Month
the Childs Parts and Limbs would hav
been more firm and ſtrong, and the Stru
cture of the Body more compact and fa
for the Skin was exceeding looſe; and th
Breaſt-bone that defends the Heart, an
the Sword-like Griſtle that lies over th
Stomach were higher than naturally the
ſhould be, not plain, but crooked, an
ſharp ridged, or pointed like thoſe of youn
Chickens that are hatch'd at the begi
ning of the Spring. And being a Fema
Infant, it wanted its Nails upon her Fi
gers, and the outmoſt Joints of her Finger
upon which from the Muſculous or Carn
laginous matter of the Skin, Nails that ar
very ſmooth do come, and by degrees har
den, ſhe had inſtead of Nails a thin Skin o
Film; as for her Toes there was not th
leaſt appearance of Nails about them, b
reaſon that they wanted the heat that wa
communicated to the Fingers from th
nearneſs of the Heart. Theſe and the lik
weighty matters being conſidered, and a
bove all, one Gentlewoman of Quality tha
aſſiſted, affirmeth that ſhe had been th
Mother of 19 Children, and that divers o
them

hem had been born, and lived at 7 Months, hey without favour to any party made their eport that the Infant was a Child of 7 Months, and ſo muſt be accounted though was born within the ſeventh Month, for hat in ſuch caſes the revolution or circuit f the Moon ought to be obſerved, which erfects it ſelf in 4 bare weeks, or ſomewhat leſs than 28 days, in which ſpace of er revolution the Blood being agitated by he Moons force, the Courſes of the Woman flow from them, which being ſpent, nd the Matrix cleanſed from the Menrual Blood, which happens on the 5th. Day, then if on the 7th. Day a Man lie with his Wife, the Copulation is moſt natural, and the Conception beſt, and a Child hen gotten may be born in the 7th Month, nd prove very healthful, ſo that upon this eport, the ſuppoſed Father was pronounced innocent, upon proof that he was 100 Miles diſtance all that Month in which the Child was begot: And as for the Mother he ſtrongly denied that ſhe knew the Father, being forced in the dark, and that hro' fear and ſurprize, was left in ignorance.

As for Coition, it ought not to be had nleſs the Parties be in health, leſt it turn o the diſadvantage of the Children ſo begotten, creating in them, through the a-

bundant ill Humour, divers lingring an
languishing Diseases; wherefore Health
no where better to be discerned than
the Genitals of the Man, wherefore Mi
wifes, and other skilful Women, in forme
days, were wont to see the Testicles
Children, thereby to conjecture or gue
at their temperate and State of Body, an
young Men may know thereby the Sig
or Symptoms of Life and Death; for if t
Cases of the Testicles be loose and feeb
and the Cods fall down, it denotes t
natural Faculties, and vital Spirits, wh
are the props of Life, are fallen: But if
secret part be wrinkled and raised up, i
a Sign all will be well: But that the Ev
may exactly answer the Prediction, it
necessary to consider what part of the B
thy the Disease possesseth; for if it chan
to be the upper part that is afflicted, as t
Head or Stomach, then will it not so w
appear by the Members, which frequen
ly are unconcerned with such Grievanc
but the lower part of the Body exa
sympathizing with them, their livelin
on the contrary, makes it apparent;
Natures force, and the Spirits that h
their intercourse, first manifest the
selves therein; which occasions Mi
wifes to feel the Genitals of Childr

o know in what pa t the grief is reſident;
nd whether Life or Death be Portended
hereby, the Symptom being ſtrongly com-
nunicated by the Veſſ ls that have their
ntercourſe with the principal Seats of Life.

CHAP. IX.

he cauſe of the Green ſickneſs in Virgins, with its Symptoms, and Directions for its cure: Together with the cheefeſt occaſion of Barrenneſs in Women, and by what means to remove the Cauſe, and render them fruitful.

THE former of theſe ill conveniences, is too apparent in Virgins, eſpecially uch as are of a Flegmatick Complexion, vidently ſhewing it ſelf by diſcolouring he Face, in making it look green, pale, r of a dusky yellow, which proceeds from aw undigeſted Humours, nor only doth appear to the Eye, but ſenſibly affects ch as it poſſeſſes, with difficulty of breathng, pains in the Head, Palpitation of the eart, unuſual beatings and ſmall throbs of the Arteries in the Temples, Neck, nd Back, many times caſting them into evers, if the humour be very vitious, alſo athing of Meat, and the diſtenſion of the

Hypocondriack part, by reason of the inordinate efflux of menstruous Blood to the greater Vessels, and by reason of the abundance of humour, the whole body is often troubled with swelling, or if not, at least the Thighs, Legs, and Ankles all above the Heels. And also there is a weariness of the whole Body, without any reason at all for it.

The *Galenists* say, that this Distemper proceeds chiefly from the obstruction of those Vessels that are about the Womb occasioned by the abundance of gross, viscous and crude Humours arising from the several inward causes; but there are also outward causes, which have a share in the production of it, as taking cold on the Feet, drinking of Water, Intemperance in Diet, and also the Eating of things which are wholly contrary to Nature, *viz.* Raw or burnt Flesh, Ashes, Coals, old Shooes, Chalk, Wall, Nut-shells, Mortar, Lime, Oat-meal, Tobacco-Pipes, which occasion not only the Suppression of the *Menses*, but likewise obstructions through the whole Body. Therefore the first thing necessary to eradicate the Case, is Matrimonial Conjunction, and such Copulation that may prove to the satisfaction of her that is afflicted, for then that means the *Menses* will begin to flow accordingly

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according to their natural and due course; and the Humors being diffused and dispersed, will soon waste themselves, and then no more matter being administred to increase them, they will vanish, and a good temperament of Body will return: But in case such a Conjunction cannot be had so soon as necessity requires, then let the Damsel Blood in the Ankle, and if she be about 16, you may do it likewise in the Arm, though suffer her not to bleed overmuch, especially if the Blood be good. If the Diseases be of any continuance, then is it to be eradicated by purgation, preparation of the humour being first considered, which may be done by the Virgins drinking Decoction of *Guaicum*, with Diatany of *Crete*: But the best Purge in this case ought to be made of Aloes, Agrick, Senna, Rhubard, and then for strengthning the Bowels and opening obstructions, Chalybeet Medicines are chiefly to be used. The Diet must be moderate, and sharp things, as Vinegar, &c. be by all means avoided. And for the obstructing of the Humour, take prepared Steel, Bezoar stone, the Root of Scorzonera, and Oyl of Chrystal in small Wine, and let the Diet be moderate, but in no wise let Vinegar be used therewith, or upon any other occasion. And in so observing

ſerving, the Humours will be dilated, diſſipated, and transfuſed, by which means the Complexion will return, and the Body be lively and full of Vigour. And now ſince Barrenneſs daily occaſions diſcontent, and that Diſcontent creates Difference between Man and Wife, or by immoderate Grief frequently caſts the Woman into one or other violent Diſtemper; I ſhall ſomewhat largely treat thereof.

Sterility proceeds from divers Cauſes, but moſt commonly from ſome defect in the Organs of Generation. Upon the Woemans part it moſt commonly happens, from the ſtrict cloſure of the Mouth of the *Womb*, which will not admit the Seed, and ſometimes from the ſtraitneſs of the Share Bone, which denys entrance to the *Penis*. Sometimes alſo from Ulcers or Excreſcencies in the Neck of the Womb. To theſe may be added, too much Fatneſs, which ſtraitens the paſſage from the *Matrix*.

Moſt of the Ancients are of opinion, that Conception is hindered commonly by the Humidity and Moiſture of the Womb, when by reaſon thereof it cannot retain the Seed; or by bad Humours heaped up there, and corrupting it, or ſtrange defect of the Menſtruous Blood. But certain it is, that it proceeds either from ſome Tumour, Ul-

er, Excreſcence, or by ſome fault or o-
ner of the Womb, *Ovaria*, or *Ovi-Ducts*.
or if the Eggs are not impregnated with
e *Aura virilis*, or Seminal Spirit, there
an be no Conception, (the Teſticles of
Vomen having no ſuch Office as thoſe of
len, but containing Eggs analogous to
noſe of Fowl, and other Creatures.)

Now if the Orifice of the Womb be clo-
d that the Seed cannot enter, or rather
e two Wings or *Nymphæ*, ſo far that the
en's cannot paſs the Neck of the Womb,
muſt be opened by an Inſtrument, and
ubject to this defect in Nature are many
Woman, eſpecially in hot Countries, but
noſt of all in *Egypt*, where the Chirurge-
ns are forced with Silver Inſtruments, to
make way for the Inſtrument of Genera-
ion, a thing not altogether unpracticable
n *England*.

In caſe the Neck of the Womb be ſo
rait that the Yard cannot enter, then is
he caſe to be inquired into, whether it be
aturally ſo, or proceed from ſome ſwel-
ing, or Schirrus either within or without,
nd if any ſuch thing appears, it is for the
moſt part incureable, but if be a natural
raitneſs, then ſupple it with a Tent dip-
ed in Oil of Roſes, and the white of Eggs,
nd drink Camomile-Poſſet ſweetned with
Sugar

Sugar-Candy, Morning and Evening; a
by the operation thereof, the Womb w
in all parts diſtend, or if it ſo happen i
young Woman, Nature will increaſe t
paſſage, and time produce things fitti
to their mutual Satisfaction; but let no m
by violence endeavour to force the P
ſage, leſt he break the Veſſels, nay, e
danger the Bladder it ſelf, which has be
broke with ſuch violent Intruſion, and
coſt the Woman her life.

If the Neck of the Womb be ulcerat
or any Excreſenſes happen there, which
qually hinder Copulation, then may th
be known by the pain and ſhooting up
the leaſt compreſſure, and the iſſuing fo
of putrid Humour, and ſometimes Blo
of the Ulcers be great, and the *Menſes* flo
the Water hot, pains ariſing in the fo
part of the Head, and oftentimes they
caſion gentle Fevers.

And theſe Obſtructions of Generati
happen divers ways, ſometimes from ext
nal Cauſes, *viz.* Raſh Phyſick, hard L
bours, or exceſſive Copulation; and ſom
times from internal, as the Corruption
the Seeun line, the Courſes too long r
tained, or obſtructed heat, and overflowi
of the urinal Veſſels, virulent Gonorrhæa
Pox, Inflammation turned into A poſtum
Humou

Humours flowing from divers parts of the Body, and settling there; all which must be duly considered.

Now some are in the outward part, and may be the easier come at, and external Applications as are most convenient applied thereto; but those that cannot be come at, must be cured, if possible, by injection; the best injection in this case is as follows; viz.

Break four Eggs, and take the Whites only, the which beat with an equal quantity of Rose-water, mingled with Plantain-water, Litherage of Gold, Camphire, Bole-Armonick, Ceruse, of each a Dram, half a Dram of Green Copperas, all which well beaten, dissolved, and mixed together, strained through a fine Cloth, and with a Syrringe inject it Morning and Evening till the grief cease; and if it smart that it cannot be well endured, you may sometimes inject warm Milk to cleanse the putrified matter.

Others there are that are not so violent, and therefore admit of any easie Cure, not being so deep, known by a putrid Greenish matter that flows from them. To cure this, take Water wherein Barley has been boiled, Honey of Roses, new Milk and Sugar, with the Decoction of Lentils, and after

after them gentle Aſtringents muſt be applied. Some again are ſordid, having much Contagious Humour flowing from them; to cure which, ſtronger Medicaments muſt be applied. Others there are that eat into the Fleſh, having a green Contagion flowing from them, to cleanſe which, Aloes and Wormwood concocted in White-wine are moſt requiſite.

Another ſort of Ulcers there are which appear long eating away the skin from of the Neck of the Womb, and are diſcerned by the Blood and pain they occaſion immediately upon the Concreſſion appearing in the Neck of the Womb, much like Chilblains, occaſioned by ill lying, extraordinary Venery, by violent Inflammation or flux of ſharp Humours: The beſt cure after a gentle Purge, is an aſtringent Clyſter and after that to anoint them with the Greaſe that fries out of a Ladle often uſed in a Kitchen, when it is held to the Fire mixed with *Unguentum album*, or *Pomatum*. If the defect be in the Seed through tenderneſs of Age in the Woman, than the beſt Remedy is, convenient Diet, moderate Exerciſe, and temperate Air, together with patience in the Man, till Nature in proceſs of time operates ſo effectually, that all things appear and conſpire to mutual ſatisfaction.

If the Woman be ſtricken in years, and the time of breeding Children be paſt, which in ſome happens ſooner, and others later, according to their ſeveral Conſtitutions, but generally between 44 and 45, unleſs ſtrong Preparatives, *viz.* an Extraordinary Diet, eaſie Lodging, and moderate Exerciſe reſtore them, thoſe Women muſt deſpair of further Generation: For, as the Learned in this Art frequently obſerve, where is neither Buds nor Bloſſoms, there can be no Fruit.

If Sterility be occaſioned by Obſtructions in the Veſſels, which it often does, then the cauſe muſt be enquired into, and this often happens, the which is known by the ſmall deſire to Venery, and the little or no ſatisfaction received thereby, a ſettling in the Courſes. and a ſlimy Flegmatick Matter mixed therewith, as alſo by their inordinate flowing, occaſioned by the plenty of Humors collected in the Womb, which by reaſon of the abundance of windy Vapours contracted therein, cauſes Obſtructions. To which may be added, a cold, flegmatick Conſtitution, and from hence it is, that ſudden paleneſs ariſes in the Face *&c.* To remedy this, the Party muſt alter her Diet, not eating any Cold, Raw, Flegmatick ſubſtance, but rather ſuch things as are apt

apt to ſtir up Cholerick, hot Humours in the Body, as Anniſeeds, or Carraway ſeeds in her Bread, ſtore of Pennyroyal in her Broth; let her likewiſe each Morning for a Week together, make a Poſſet, in which ſhe muſt boil the Roots of Birthwort, Angelico, Sage, Roſemary, Cinamon and Burrage: The taking the Male Herb *Mercury*, Dittany, Centaury, Marygold, Cubebs, Saffron, Mugwort, and Clove gilliflowers, of each a handful, boil them in White Wine, and eject the Concoction by little and little, at ſundry times, as the cold or obſtruction can be perceived, Anointing the Belly and Reins of the Back one Day with Oil of Cinnamon, next with the Oil of Nutmeg or Mace, and the third with the Oil of Myrrh, and ſo continuing to do for a Month together. When the Woman lies down, Nature will be wonderfully reſtored, and recover ſuch force as to remove the Obſtructions.

Many there are that conceive Barrenneſs is frequently cauſed by inchantation, but thoſe Opinions are altogether frivolous and vain.

If the Womb be defective in its Retentive Faculty, Men frequently labour in vain, in ſuch a caſe the Woman muſt avoid Sorrow, Anger, or much Sleep, Eating new Cheeſe,

heeſe, Milk, and raw Food, eſpecially ettuce, Endive, Spinage, Beets, Nuts, herries, Purſlain, Onyons, Garlick, and e like, they all being hurtful to Genera- on: Nor muſt ſhe drink nor uſe Vinegar, or eat the Fat of Meat too frequently, ut the Womb muſt be cleanſed from the ver abundant moiſture, with the Deco- ion of Hearts-Tongue (an Herb ſo called) ummin, Fennel, and Anniſeed, and rengthned with the Sirup of Wormwood, nd for a gentle operative Purge in this ſe, take half an Ounce of Laudanum, es-wax, Sheeps Suet, and Agarick, of ch a little quantity, melt and bruiſe them, ter which make them up into little Pills, nd take three in a Morning, and next to em take of this conception to the bigneſs f an Nutmeg, *viz.* The ſhavings of Ivory, ſh-keys, yellow and wild Rape Seed, iler-Montanus, with red and white Behen, f each one Dram, Cinnamon, Galinga, ong-Pepper, Cloves and Mace, Balſam- ood Roſemary Flowers, *Blatiæ*, *Beza- ia*, Gentle Marjorum and Penny-royal, f each 4 Scruples, Balm, Bugloſs, Cittern, eils, of each two Scruples, Pearl diſſolved r beaten to powder one Scruple, Musk wo Grains, White-Sugar one pound and n half, bruiſe them and ſeeth them over a gent

gentle fire, in as much Malmſey as w
make them into a Confection. This Co
fection is indeed a moſt ſingular and a
proved one in all caſes of Barrenneſs, whe
cold or obſtructions of the Veſſels do occ
ſion weakneſs in the Womb.

Other cauſes of Barrenneſs there ar
when the Woman grows fat, (as we ha
ſaid before) ſo that the Caul ſwelling an
bearing beyond its bounds with its fatne
obſtructs the Paſſage into the Womb; t
prevent which, the Woman muſt not ſle
over much, eſpecially in the day tim
nor feed riotouſly, but exerciſe her ſelf
Walking, or moderate Exerciſes, and o
ten uſe Purgation, and ſtrong Clyſte
made of ſuch Herbs and Drugs that a
hot and dry, which will in a ſhort time r
move ſuch Obſtructions.

But a more dangerous cauſe of Barre
neſs than yet I have named, are the White
which are contracted by an inordinate Eu
rudition of an Excrementitious Humou
collected through the Vitiouſneſs of th
Blood, incident to Young and Old, at ſuc
times as they are capable of Generatio
and therefore the Cure muſt be haſtned, b
reaſon that in ſhort time it derides Art, an
renders Women inevitably Barren, occa
oning Leanneſs, Conſumption, Melancho

, Dropſie, falling of the Womb, ſwoon-
ng, Convulſions, which renders it diffi-
lt and dangerous in long continuance,
ough in the begining it may be eaſily re-
oved. In the Cure of this, let *Phlebota-*
y, or Blood-letting, be avoided, for as
uch as the bad Humour muſt be by no
eans recalled to defile the Blood, the
iſeaſe it ſelf being a ſufficient weakning
f the Body and Vital Spirits. Firſt, then
o diſcuſs the Humour, in order to its Ex-
urgation, Take two Ounces of *Guaicum*,
e like quantity of *China*, and *Lentilck-*
ood, boil them in Water and Honey,
inking a pint freſh-made each Morning:
hen to dry up the Contraction of the
eſſels, or Humour that lodged there,
ke the Root of *Filipenduld*, beat it to
owder, and drink it in White Wine,
orning and Evening: As alſo for Aſtrin-
ents, uſe Bones burnt, and beat to pow-
er; likewiſe the Aſhes of Capons dung
ſted, after a long time ſteeping in fair
ater: The Patient muſt likewiſe avoid
eeping upon her Back, leſt the Humour
eſcend and contract in the Veſſels of the
omb, but let her be rubbed often to di-
erſe them, that they ſettle not in any one
lace.

Sometimes this occaſion of Barrenneſs hap-

happens through the violent attraction
the Womb, and then appears ſigns of af
ctions of the Womb, the Flux not bei
ſo great, to cure which Suffumations a
the moſt proper, and thoſe may be ma
of Frankinſence, Laudanum, Sanalu
or Maſtick: The Woman upon ſuch occ
ſion, having great regard to her ſelf th
ſhe take not cold, or proceed to intemp
rate Diet.

Many Women there are, whoſe viole
Luſts contracts a heats, that either deſtro
the Eggs, or hinders them from being i
pregnated. In this caſe, 'tis requiſite to
void hot Air, ſoft lying, hot Meats a
Spices, and requiſite to bleed in the Ba
lick Vein, purge moderately with *Dicoct*
Epithymi, and Juice of Roſes, each tw
Drams and an half, Whey half a pint, m
them together, and drink them faſting i
the Morning, and ſo continue 4 hours a
ter, or for want of the former, you ma
take *Triphera Seraſenica* and Rhuburb,
each half a Dram, pulverized and mixe
with 2 Ounces of Syrup of Roſes, Violet
or Endive; but the moſt excellent reſtor
tive to cool and moderate the Temper i
this caſe, is Diet-drink made as followeth
viz. Take Piſtachia-Nuts, and Eringo
Roots, of each half an Ounce, of Saffron

Dra

am, Lignum Aloes, Gallinga, Caryophil-
a, Mace, red and white Behen and Baulm
owers, of each 4 Scruples, Shavings of
ory, Rind of Caſſia, each 2 Scruples,
rup of confected Ginger, 12 Ounces.
hite Sugar 6 Ounces, add to theſe 12
unces of Baulm Water, and ſet them o-
r a gentle fire, permiting them to ſeeth,
en take it off ſuffer it to cool, and put
ore Water to it, ſtirring the ingredient;
ſtly, increaſing them with a Scruple and
alf of Musk and Amber, then ſtrain out
e Liquid part and boyl it up again into a
nſerve, of which, let the Woman eat
ee times a day, but not exceeding the
gneſs of a Walnut at a time. The times
ſt convenient are morning, Noons, and
ghts, and this let her continue till ſhe
ds her body in temper,

Another occaſion of Barrenneſs proceeds
m the obſtruction of thoſe Veſſels,
rough which the Monthly Purgations
w, in which caſe open the Baſilick Vein,
d take from hence a moderate quantity
Blood, after which take *Hiera compoſita*,
d *Oppopanax*, of each half a Dram, and
Dram of Syrup of Gilliflowers, make
m into 7 Pills, take them in the Morn-
and ſleep upon them a conſiderable
e, then drink off half a pint of Sugared

Water

Water, and 3 hours after, a Portion
Syrup of Vinegar compounded: For wa
of this, take Syrup of Eupatory, 3 qua
ters of an Ounce, Female Mugwort, a
Elecampane Root, of each an Ounce, wi
Syrup of Vinegar a proportionable quan
tity, mix them together, and take the
when made into an Electuary, Morni
and Evening, to the quantity of an Haze
Nut at a time; and if the Courſes flo
not within a ſhort time after, let a peſſa
of Muſk, Amber, Wood of Alloes, a
Aſh-Keys, of each two Grains, Saffron h
a Scruple, Hares Renet, an Ounce, be
into the Womb Tent wiſe, and contin
there for the ſpace of a day, and it will
move the obſtruction, cauſe the Courſes
flow, and in a ſhort time render the W
man capable of Generation. And th
Reader, have I, with much caution, p
formed my promiſe in theſe particula
and the next thing I ſhall proceed to,
mong other matters relating to the M
ſtery of Generation, are the ſigns of V
ginity, &c.

CHA

CHAP. X.

irginity what it is, in what it consists, and how violated; together with the Opinions of the Learned in the point of mutation of Sexes in the Womb, during the Operation of Nature in framing the Body.

Eeing many Ignorant people have boast-
ed of their Knowledge as to the first
rticular, and some Virgins have un-
rgone hard Censures through the igno-
nt Determinations of such as have taken
on them to discuss the matter; I thought
altogether necessary to clear the Point,
at so for the future the Conceited might
t be indulged in their vain Opinion, nor
traducing others, prejudice the Female
x, whose Vertues are frequently such as
not require our admiration, but imita-
n. Then since the mysterious Word
rginity has puzled many to define it, I
ean the cause from whence it arises, for
e word barely in it self signifies the
ime, chief, or best of any thing; But as
the point in hand, the main matter bears
e following Construction. It is observed
the curious searchers into Natures Se-
ets, that in young Maids or Females, in
e *Sinus Pudoris*, or in that place that is by
ne called the Neck of the Womb, is
that

that pendulous production, vulgarly call the *Hymen*, but more rightly the *Clanstru Virginale*, and in *French* it is termed t *Burton de Rose*, or Roses Bud, for that much resembles the Bud of a Rose, expen ed, or a Clove Gilliflower, from when it derived the Word *Defloro*, to Deflow or the Deflowering of Virgins, because m are of opinion, that the Virginity is altog ther annihilated, when this Duplication fractured and dissipated by violence, a that when it is found perfect and intire, penetration has been made. Also so Learned Physicians are of opinion, there is not either Hymen or Skin expa ed containing Blood in it, which div imagine in the first Copulation, flows fro the fractured expanse.

Now this *Claustrum Virginale*, or Flowe is as it were composed, or consisting of fo *Caruncles*, or little Buds like *Myrtle-berrie* which in Virgins are full and plumb, but Women flag and hang loose; and these a placed in the four Angles of the *Sinus P dorus*, joyned or held together by lit Membrains, and Ligatures like Fibr each of them situate in the Intrestricles Spaces between each *Caruncle*, with whi in a manner they are proportionably stended, which Membranes being once

lacerate

lacerated, denote Devirgination, and many curious Coxcombs prying into this Secret the first Night of their Marriage, and finding their Wives defective in this point, have ever after held them in evil esteem, concluding it happened thro' the effect of Copulation with some other, who had been entertain'd in the Chambers of *Venus*. Nay, one I knew that upon this vain fancy took such conceit, that he would never go to Bed with his Wife; when to undeceive such Idiots, it is affirmed by the Learned, that such fracture may happen divers ways by Accidents, as well as copulation with man, viz. By extraordinary straining, violent coughing, immoderate sneezing, stopping of Urine, and violent motion of the Vessels, forcibly sending down the Humours, which pressing for passage, break the Ligatures or Membrane, so that the intirenes fracture of this thing commonly taken for the Virginity or Maiden-head, is no absolute sign of Dishonesty; though certain it is, that in Copulation 'tis more frequently broke than otherwise.

Once at an Assize held for the County of *Rutland*, a young man was put upon Trial for Life and Death, which Trial was founded upon an Indictment, for forcing a Virgin, when after divers questions asked, and the

the Maid ſwearing poſitively to the matter, naming the time, place, and manner of the Action; it was upon mature deliberation reſolving, that ſhe ſhould be ſearched by a skilful Chyrurgeon, and two Midwives, who were to make their Report upon their oaths, which after due Examination they accordingly did affirm, that the Membranes were intire, and not dilacerated, and that it was their Opinion, for that Reaſon that her Body had not been penetrated; which ſo far wrought with the Jury, that the Priſoner was Acquitted, and the Maid afterward confeſſed ſhe ſwore againſt him out of revenge, becauſe he had promiſed to marry her, and then declined it. And thus much concerning Virginity. And now I ſhall proceed to the ſecond particular, which is, *Reader*, to ſhew you the Opinions of divers learned men, in relation to natural operation in changing Sexes in the Womb.

This point is of much neceſſity, by reaſon of the different Opinions of Men relating to it. Therefore before any thing poſitive can be aſſerted, it will be altogether convenient to recite what has been delivered, as well in the negative as the affirmative. And firſt, of the firſt; *Severus Plinius*, who argues for the negatives, writes thus: The Genital parts (ſaith he) of both Sexes

are so unlike other, in Substance, Composition, Situation, Figure, Action and Use, that nothing is more unequal. and by how much more all other parts of the Body, (the Breasts excepted, which in Women (well more, because of their secundary use) have an exact resemblance, so much the more, in resemblance are the Genital parts of one Sex, compared with the other unalike, and if the Figure be thus different, much more is their use. The Venereal Appetite also proceeds from different causes; for in Men it proceeds from a desire of Emission, and in Women from a desire of Completion, in Women also the chiefest of those parts are concave, and apt to receive, but in Men they are only porous, and in a Woman solid.

These things considered, I cannot but wonder (added he, how any one can imagine that the Genital Member of Female Births should be changed into those that belong to Males) since by those parts only the difference and distinction of Sexes is made, nor can I well impute the reason of this vulgar Error to any thing but the mistake of unexpert Midwifes, who have been deceived by the evil confirmation of the parts, which in some Male Births may have happened to have had some small pro-

profrusion, not to have been discerned, appeared by the example of a Child Chr stened at *Paris*, by the Name of *Joan*, if it had been a Girl, when as afterwar it proved a Boy, and on the contrary th over-far extension of the *Clytoris* in Fema Births, may have occasioned the like mi stakes. Thus far *Pliny* proceeds in the ne gative, yet notwithstanding his negatio there are not wanting divers learned Phy sicians that have asserted the affirmative, o which number *Galen* is one, *A Man* (sait he) *is different from a Woman in nothin else, but having his Genital Members withi his Body.* And this is certain, That if Na ture having formed a Man, would conve him into a Woman, she hath no othe Task to perform, but to turn his Genita Member inward, and a Woman into a Man by doing the contrary. But this is to be understood of the Child, when it is in the Womb, and not perfectly formed, for di vers times Nature hath made a Female Child, and it has so remained in the Belly of the Mother for a month or two, and af terward plenty of heat increasing in the Genital Members, upon some occasion t. hey have issued forth, and the Child ha be come a Male, yet retaining some cer tain Gestures, unbefiting the Masculine Sex

ex, as Female Actions, a ſhrill Voice, and more feeble than ordinary. Contrariwiſe, nature often having made a Male, and cold humours flowing to it, the Genitals have been inverted, yet ſtill retaining a man like fashion, both in voice and geſture.

Now theſe Opinions conſidered, I am rather inclinable to believe the latter as a thing altogether probable, for there is not that vaſt difference between the Members of the two Sexes, as *Pliny* would have us believe there is, for the Woman has in a manner the ſame *Members* with the Man, tho' they appear not outwardly, but are inverted for the conveniency of Generation, the main difference being, that one is more ſolid than the other, and that the chief reaſon of changing Sexes is, and muſt be attributed to heat or cold ſuddenly, or ſlowly contract d, which operates according to its greater or leſſer force. And thus much for theſe two Particulars, leaving which I ſhall proceed to lay down ſeaſonable and neceſſary inſtructions or directions for Midwifes, *&c.* opening in that Diſcourſe a Cabinet of many rare Secrets not vulgarly known, and indeed only fiting to be known to ſuch as may obſerve and put them in practice for the publick good, and no wiſe convert them to obſcenity.

CHAP. XI.

A Midwife, how ſhe ought to be qualified.

THoſe that undertake this great Task ought by no means to enter upon it raſhly or unadviſedly, but with all imaginable caution, well weighing and pre-conſidering that ſhe is accountable for all the miſchief that befals through her wilful ignorance or neglect; therefore let not unskilful Women take upon them this Office barely upon pretence of their maturity of years and Child-bearing; for in ſuch, for the moſt part, there are divers things wanting that ought to be obſerved, which is the occaſion ſo many Women and Children are loſt: Nor as for a Midwife, in relation to her Perſon, theſe things ought to be obſerved, *viz.* She muſt not be too Old nor too Young; neither extraordinary fat, nor weakned by leanneſs, but in a good habit or Body, not ſubject to Diſeaſes, Fear, nor ſudden Frights; her Body well ſhaped, and neat in her Attire, her Hand ſmooth and ſmall, her Nails ever pared ſhort, not ſuffering any Rings to be upon her Fingers during the time ſhe is doing her Office, nor any thing upon her Wriſts that may obſtruct; and to theſe ought to be added Activity and a convenient Strength, with much

much caution and diligence; not subject to Drowsiness nor Impatience.

As for her Manners, she ought to be courteous, affable, sober, chaste, and not subject to passion; bountiful and compassionate to the Poor, and not covetous when she attends upon the Rich.

Her Temper chearful and pleasant, that she may the better comfort her Patients in their Afflictions; nor must she at any time make over much hast, tho her business be urgent in another place, lest by indangering the Mother or Child, she disgrace her self, and forfeit Heaven's Blessing upon her Endeavours for the future.

Of Spirit she ought to be prudent, wary and cunning, but above all, to have the fear of God before her Eyes, and to imploy the Talent he has lent her to his Glory.

CHAP. XII.

Things worthy to be observed by Midwives, tending to their Advancement, and what they ought to avoid, &c.

LET her that undertakes this Office, attended with many Circumstances of Danger and Disgrace, take good heed to what I shall relate. In the first place, let her be diligent to leave nothing unsearched which may be advantagious to her Practice,

never imagining her ſelf ſo perfectly but ſh
may add to her Knowledge by Study an
Experience; yet never let her apply an
Remedies in that caſe, unleſs ſhe has tryed
them, or known them tryed with ſucceſs
or at leaſt is conſcious of their force, tha
they will do no harm, doing nothing i
that nature, to practice upon Poor or Rich
but ſpeaking freely of what ſhe knows, an
giving reaſon for the farther confirmation
thereof, by no means daring to give directi
ons for ſuch Medicines as will cauſe Abor
tion, to pleaſure thoſe that have unlawfu
ly conceived, which to do, is a high degre
of wickedneſs, and may be ranked wit
Murder; but if any come to her with ſpe
cious pretences, let her ſend them to ab
Phyſicians, and neither for fair words no
lucre, be won to hearken to them. If ſhe be
ſent for, let her know to whom ſhe goes;
and be careful therein, leſt by laying any
one that has an infectious Diſeaſe, as the
Pox, *&c.* ſhe get it, and ſo ſpoil other wo
men, as a Midwife once did, who laying
a Strumpet, that had an inveterate Pox
which occaſioning a Bubo upon her righ
Hand, and ſhe not leaving off her Calling
ſpoiled divers Women, not the Women
only, but the Men alſo, to whom it wa
communicated by their wives, which made
them

em think hard of each other, and for a
ng time could not imagine how it hap-
ened; but at last it was discovered by an
le *Physician*, and the Midwife for ever af-
debarr'd her Practice; and not so only,
t followed with Curses even to her Grave.
e must likewise observe, that she enter-
ins no great belly'd Women at Bed and
oard in her House, lest thereby she bring
Scandal upon her self, and so lose her
ractice. If the Birth at any time be hard
nd difficult, she must not be dismayed, but
hear up the Woman, and try her utmost
kill to make the Labour easie, Directions
or which shall hereafter be inserted; nor
ust she ever think of any thing but doing
ell, and using her utmost skill, causing all
ecessary things that are proper for the
Work, Consolation of the Woman, and re-
eption of the Child to be in a readiness;
nd above all let her use her diligence, ei-
her by persuasion or otherwise, to keep
he Woman from being unruly in her
angs, lest thereby she destroy both her
elf and her Child, and not in any wise to
roceed too hasty in her business, but wait
Gods leisure in all things, and by no means
et her suffer her wits to scatter, by dismay
or doubt, if things go not well, for fear it
isorders the Senses, and a Person that

keeps her Wits together, is capable of givi
aſſiſtance in weighty Affairs; for when
are moſt at a plunge, then there is m
need of prudence to ſet things right. A
ſeeing ſhe can never be an expert Midw
that has no further knowledge than of
external parts, I ſhall not think it am
briefly with modeſty, to proceed in
ſcribing the generative part of Woman;
they have been Anatomized, by the lea
ed of the preſent and paſt Ages, and ſh
the uſe of ſuch Veſſels, *&c.* as are cont
buting to Generation.

CHAP. XIII.

Of the Genitals of Women, External and ternal to the Veſſels of the Womb.

WAS it not for the benefit of Pract
oners, and Profeſſors of the Art
Midwifry, I ſhould above all things ſp
to Treat of theſe Particulars, becauſe th
may be turned by ſome Laſcivious a
lewd Perſons into ridicule; but they be
abſolutely neceſſary to be known. I
hope the beſt, and proceed in order.

The parts that offer themſelves to vie
without any deduction, at the bottom
the Belly, are the *Fiſſura Magna*, or
Great Chink, with its *Labia* or Lips,
Mons Veneris, and the Hair. Theſe p

re called by the general Name of *Pudenda*, because when they are bared they bring *dor*, or shame upon a Woman. The *Fissura magna* reaches from the lower part of *s Pubis*, to within an Inch of the *Anus*. It less and closer in Maids, than in those hat have born Children; and has two ips, which towards the *Pubes*, grow hicker and more full or peturberant, and neeting upon the middle of the *Os Pubis*, nake that rising that is called *Mons Veneris*, r the Hill of *Venus*.

The next thing that offers are the *Nymphæ* and Clytoris, the former of which is f a Membrany and Filmy substance, spony, soft, and partly fleshy, being of a loody colour in the shape of Wings, two n number, though from their rise they are oyned in an acute Angle, producing there fleshy Substance, which cloaths the Clyoris, and many times they spread so far, hat incision is required to make way for he Mans instrument of Generation.

The Clytoris is a substance in the upper art of the Division, where the two Wings oncur, and is the Seat of Veneral Pleasure, eing like a Yard in Situation, Substance, Composition and Erection, growing sometimes out of the Body two Inches, but that arely happens, unless through extream lust

or

or extraordinary accident. But to proceed: this Clytoris consists of two spongy and skinny Bodies, containing a distinct Original from the *Pubis* Bone, the Head of which being covered with a tender skin, having a hole or passage like the *Penis* or Yard of a Man, though not quite through, in which and the bigness, it only differs from it.

The next thing in course, are the fleshy Knobs, and the great Neck of the Womb. And these Knobs are behind the Wings, being four in number, much resembling Myrtle Berries, being placed in quadrangle one against the other, and in this place is inserted to the Orifice of the Bladder, which opens it self into the Fissure, to evacuate the Urine, for securing of which from cold or the like inconveniency, one of these Knobs are placed before it, and shuts up the passage.

The Lips of the Womb, that next appear, being separated, discloses the Neck thereof, in which, two things are to be observed, *viz.* The Neck it self, and the *Hymen*, but more properly the *Claustrum Virginale*, of which I have before discoursed. But the Neck of the Womb is to be understood, the Channel that is between the aforesaid Knobs, and the inner Bone of the Womb which receives the *Penis* like a Sheath;

Sheath; and that it may the better be dilated for the pleasure of Procreation, the Substance of it is Sinewy and a little Spongy, and in this Concavity are divers Folds or Orbicular Plights, made by Tunicles, wrinkled like an expanded Rose; in Virgins they plainly appear, but Women that have been used often in Copulation they are extinguished; so that the inner side of the Wombs Neck appears smooth, and in old Women it becomes more hard and grisly: And now note, that although this Channel be sometimes writhed and crooked looking down, yet in the time of Copulation, Labour, or the Monthly Purgations, it is erected and extended, which over Extention occasioneth the great pain in Child-Birth.

The *Hymen* or *Claustrum Virginale*, is that which closes the Neck of the Womb, being, as I have before cited in the Chapter relating to Virginity, broken in the first Copulation, its use being rather to stay the untimely Courses in Virgins, than to any other end; and commonly when it is broke in copulation, or by any other accident, a small quantity of Blood flows, with some small pain passing. Hence it is observed, that between the duplicity of the two Tunicles which constitute the Neck of the Womb, there

there are many Veins and Arteries runn in along and arising from the Vessels, descending on both sides the Thighs, and passing in to the Neck of the Womb, being extreamly large, and the reason of their largement is, for that the Neck of the Bladder requires to be filled with abundance of Spirits, thereby to be extended and dilated for its better taking hold of the *Penis*, great heat being required in such motions, which becoming more intense by the act of fricaon, does consume a considerable quantity of moisture, in supplying which large Vessels are altogether necessary.

Another cause of the longness of the Vessels there is, *viz.* By reason of the *Menses* have their way through them, which often occasion Women with Child to continue their Purgations, for altho' the Womb is shut up, yet the passage in the Neck of the Womb, through which these Vessels pass are open: In this cause there is further to be observed, that as soon as you penetrate the *Pudendum*, there appears two little Pits or Holes, wherein is contained an Humour, which by being expunged at time of Copulation, greatly delights the Woman.

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CHAP. XIV.

A deſcription of the Wombs Fabrick, the preparing Veſſels, and Teſticles in Women, as alſo of the Deferent, or Ejaculatory Veſſels.

IN the lower part of the Hypogaſtrion, where the Hips are wideſt and broadeſt they being greater and broader thereabout than thoſe of Men, which is the reaſon they have likewiſe broader Buttock than Men,) is the Womb joyned to its Neck, and is placed between the Bladder and ſtrait Gut, which keeps it from ſwaying or rowling, yet give it liberty to ſtretch and dilate it ſelf, and again to contract as Nature in that cauſe diſpoſes it: Its figure is in a manner round, and not unlike a Gourd, leſſening a little, and growing more acute toward one end, being knit together by its proper Ligaments, its Neck likewiſe is joyned by its own ſubſtance, and certain Membranes that faſten it to *Os-Sacrum*, and the Share-bone. As to its largeneſs, that much differs in Women, eſpecially the difference is great between ſuch as have born Children, and thoſe that have born none: In ſubſtance it is ſo thick, that it exceeds a Thumbs breadth, which after Conception it is ſo far from decreaſing, that it augments to a greater proportion,

and

and the more to strengthen and confirm it it is interwoven with Fibres overthwart strait, and winding, and its proper Ves sels are Veins, Arteries and Nerves, and amongst these are two little Veins, which pass from the Spermatick Vessels to the bottom of the Womb, and two larger from the Hypogastricks, which visit both the bottom and the Neck, the mouth of these Veins piercing as far as the inward concavity.

The Womb hath also two Arteries on both sides, the spermatick Vessels, and the Hypogastricks, which still attend or accompany the Veins, and besides these there are divers little Nerves knit and intwined in the form of a Net, which extend throughout, even from the bottom to the *Pudenda* themselves, being chiefly placed for sense and pleasure, moving in Sympathy between the Head and the Womb.

Now it is to be farther noted, that by reason of two Ligaments that hang on either side the Womb, from the Share-bone and piercing through the *Peritonæum*, and are joined to the bone it self, that the Womb is moveable upon sundry occasions often falling low or rising high; as for the Neck of the Womb it is of an exquisite feeling, so that if it be any time out of or-

being troubled with a ſchirous brawn, er-fatneſs, moiſture, or relaxation, the omb is ſubjected thereby to Barrenneſs: thoſe that are with Child, there frequent- ſtays a moſt glutinous matter in the trance to facilitate the Birth; for at the me of Delivery the mouth of the Womb opened in a ſtrange manner, to ſuch a deneſs, as is conformable to the bigneſs the Child, ſuffering an equal dilation om the bottom to the top.

As. for the Preparatory or Spermatick ſſels in Women, they conſiſt of 2 Veins d 2 Arteries, not differing from thoſe in Man, but only in their largeneſs and man- r of inſertion; for, as to their number, ere are ſo many Veins, and the like pro- rtion of Arteries, as in Men, the right ein iſſuing from the trunk of the hollow ein deſcending, and the left from the mulgent Vein, and on the ſide of them are o Arteries, which grows from the *Aorta*. As to the Longitude and Latitude of theſe ſſels, they are narrow, and ſhorter in omen than in Men; only obſerve where ey are wrinkled or crumpled, they are ore wreated and contorted than in Men, ſhrinking together, by reaſon of their ortneſs, they may by their looſeneſs be better ſtretched out, when occaſion requires

requires it. And these Vessels in Wome
are carried with an oblique course throug
the lesser Guts, to the Testicles or Stone
but are in the mid-way divided into t
Branches, the greater going to the Stone
constituting the various or windy Bod
and wonderful Inoculation; the lesse
Branch ending in the Womb, in the side
which it disperseth it self, and chiefly
the higher part of the bottom of the Womb
for the nourishment thereof, and that pa
of the Courses may purge through the
Vessels; and seeing the Testicles in W
men are seated near the Womb, for th
cause these Vessels fall not from the *Peri-*
naeum, neither make they such Passages
in Men, nor extend themselves to the shar
bone.

The Stones in Women, commonly ca
led the Testicles, perform not the sam
Action as Mens; they are also different i
their scituation, magnitude, temperamen
substance, form and covering. As for the
seat, it is in the hollowness of the *Abd-*
men, neither are they externally pendulou
but rest upon the Muscles of the Loyn
that so they may be contracting the gre
ter heat by more fruitful; their Office b
ing to contain the *Ova* or Eggs, whi
being impregnated by the Mans Seed, i
gend

nder Man; yet they differ from thoſe Men in figure, by reaſon of their leſs-neſs, and flatneſs, at either end, not being ſo und or oval. The external Superficies ing likewiſe more unequal, appearing e the compoſition of a great many knots d kernels mixed together, there is alſo nother difference in their ſubſtance, they ing much more ſoft and plyable, looſe, d not ſo well compacted.

Their magnitude and temperament be-alſo different, for they are much colder d leſſer than thoſe in Men, as for their wering or incloſure, it likewiſe differs reamly, for as Mens are wrapped or co-red in divers Tunicles, by reaſon they e externally Pendulous, and ſubject to ivers injuries, unleſs ſo fenced by nature, Womens Stones being internal and leſs bject to caſualty, are covered with one unicle or Membrane, the which though cloſely adhere to them, yet they are like-iſe half covered with the *Peritonæum*.

The Different or Ejaculatory Veſſels, are wo obſcure Paſſages, one on either ſide, othing differing from the Spermatick eins in ſubſtance; riſe they do, on one art from the bottom of the Womb, not eaching from their other extremity, either the Stones, or any other part, but *ſhut*

up

up and unpassable, adhereing to the Wom as the Colon does to the blind Gut, an winding half way about; the Testicle are every way remote to them, yet thoug they touch them not, they are ty'd t them by certain Membranes, resemblin the Wings of a Batt, or Flutter-Mous through which certain Veins and Arteri passing from the end of the Testicles, i these beginning, or may be termed her to have their Passages, proceeding fro the corners of the Womb to the Testicle and are accounted the proper Ligamen by which the Testicles and Womb a united, and strongly knit together, an these Ligaments in Women, are the Cr masters in Men; of which I shall spea more largely, when I come to describ the Masculine parts conducing to Genera tion.

CHAP. XV.

A Discourse of the Use and Action of the several Parts in Women, appropriated to Generation, &c.

THE Externals commonly called th *Pudenda*, are designed to cover th great Orifice and that to receive the *Peni* or Yard in act of Coition, and give passag to the Birth and Urine. The Use of th Wings and Knobs like Mirtle-berries, an

for

r the ſecurity of the Internal parts, ſhut-
g the Orifice and Neck of the Bladder,
d by their ſwelling up, cauſe Titulation
theſe parts, and alſo to obſtruct the un-
luntary paſſage of the Urine.

The Action of the *Clytoris* in Women,
like that of the *Penis* in Men, *viz.* Ere-
ion. And its outer end is like the *Glans*
Penis, and has the ſame Name. And
the *Glans* in Man is the Seat of the
eateſt pleaſure in Copulation, ſo is this
Women, whence 'tis called *Amoris dul-
o*, and *Æſtrum Veneris*.

The action and uſe of the Neck of the
omb, is alſo equal with that of the
is, *viz.* Erection, occaſioned divers
ys. Firſt, in caſe of Copulation, it is
cted and made ſtrait for the paſſage of
Penis to the Womb. Secondly, whilſt
paſſage is repleated with Spirit and vi-
Blood, it becomes more ſtrait for em-
cing the *Penis*, as for the convenience
Erection it is two fold. Firſt, for as
ch as if the Neck of the Womb was
erected, the Yard could have no con-
ient paſſage to the Womb. Secondly,
inders any hurt or damage that might
ue through the violent Concuſſion of
Yard, during the time of Copulation.

As for the Veſſels that paſs through the
Neck

Neck of the Womb, their Office is to
pleat it with Blood and Spirit, that ſti
the moiſture conſumes by the heat c
tracted there in Copulation, it may by th
Veſſels be renewed. But their princi
buſineſs is, to convey Nutriment to
Womb.

The Womb it ſelf has many Proper
attributed to it, as Firſt, Retention of
fecundated Egg; which is properly cal
Conception.

Secondly, To cheriſh and nouriſh it,
by the help of Nature, it has framed
Child, and brought it to perfection.
then it ſtrongly operates in ſending fo
the Birth, when the time of its remai
there is expired, dilating and ſpreadin
ſelf in a wonderful manner: And ind
is the Field of Man's Generation, being
ſigned for no other purpoſe, and ſo a
removed from the Senſes, that nothing
Injury can proceed from thence, retai
in it ſelf a power and ſtrength to ope
and caſt forth the Birth, unleſs by accid
or the like, it be rendered deficient. W
to ſtrengthen and inable it, beſides the h
of Nature, ſundry Remedies are to be
plied by a skilful hand's Direction.
which ſhall be hereafter mentioned.

The uſe of the Preparing Veſſels is t

he Arteries convey the Blood to the Te-
cles, where part of it is ſpent in the nou-
ſhment of them, and the Production of
oſe little Bladders (which do in all things
ſemble Eggs) through which the *Vaſa*
æparantia run, and are obliterated in
em. And as for the Veins, their Office
only to bring back what Blood remains
om the uſes aforeſaid.

The Veſſels in this kind are much ſhort-
in Women than in Men, by reaſon of
eir nearneſs to the Stones, which defect
yet lengthened and made good, by the
ny Intricates and Windings, to which
ſe Veſſels are ſubject, for in the middle
y they drive themſelves into two bran-
es, though different in magnitude, for
e being greater than the other, paſſes
the Stones.

The Stones in Women are very uſeful,
r where they are defective, Generation
at an end; for altho' thoſe little Bad-
rs, which are on their outward Superfi-
s, contain nothing of Seed, as the fol-
wers of *Galen* and *Hippocrates* did erro-
uſly imagine, yet they contain ſeveral
gs (commonly to the number of twen-
in each Teſticle) one of which being
pregnated by the moſt ſpirituous part
the Man's Seed, in the Act of Coition,

deſcends

deſcends through the *Ovi-ducts*, into Womb, and from thence, in proceſs of ti becomes a living Child.

Their Figure is not exactly round, flat and depreſſed on the ſides; in th lower part Oval, but in their upper, wh the Blood-Veſſels enter them more pla and have but one Membrane to encomp them, probably that the heat may have easier Acceſs.

CHAP. XVI.

Of Conception, and the Infallible Signs th of; as alſo whether it be a Male or Fem that is conceived, or both at once, comm ly called Twins.

THE next thing convenient to be ſerved in this Treatiſe, and as it f in courſe, is Conception, and its Sym toms, very material and worthy of no not only by Midwives, but all young W men. Now the ſigns of Conception, th or four days after convenient and ſatis ſtory, are,

Pains in the Head, Virtigo and Dimn of the Eyes, the Apples of the eyes decre the Eyes themſelves ſwell, and become a dull or dark colour, their Veins waxi red and ſhut with Blood: Again, if Eyes ſink, the Eye-brows grow looſe,

rio

ous colours appear in the Eyes, and little
d Pimples ſuddenly ariſe in the Face, and
moſt as ſuddenly diſappear. Thirdly,
the Veins between the Eyes and Noſe
e extended with Blood, the Veins under
e Tongue look greeniſh, the Neck fluſh-
h with heat, the Back Bone cold, the
eins and Arteries ſwell, and the Pulſes
e obſerved more eaſily. Fourthly, If
e Veins in the Breaſts appear blackiſh,
d afterwards turn yellow, the Teats look
ry, and upon drinking cold Drink, the
oman feels it as it were in her Breaſts.
thly, If ſhe on a ſudden fall to loath-
g her Meat and Drink, coveting things
reaſonable, and not fit for Suſtenance:
troubled with Pukeings, weakneſs of Sto-
ch, ſore declining, and there be little
orms found about her Navel. Sixthly,
the lower part of the Belly ſwell, and
akneſs be contracted in her Loins with
ward Gripings and retention of the Cour-
7 days after Copulation. After which
there is a cold and trembling ſeizes on
Members External. Seventhly, it is
rtain ſign of conception, if the Midwife
ting up her finger, find the interior
t of the Womb exactly cloſed. If the
mb wax round and ſwell, the Courſes
, the Thighs ſwell with ſome pain, the

whole Body grows weak, the Face times becomes Pale, the Urine whi with a little cloud after some standing the top of it, if many Attoms appear in Sightly, If Urine be put in a Glass thr days, and the Woman have conceived, ce tain live things will appear to stir in it: a bright Needle be put in a whole Nigh and she have conceived, divers little r Specks will be thereon, but if not, it w be blackish or rusty, Nor are these Imag nations, but the proved assertions of t Learned in Physick, and skilful in Mi wifery, who have made it their study search into the depth of Natures Secre And next comes a Nicer point to be treat of, not without the Patronage of suc whose Wisdom and indefatigable Labou have rendered them famous to Posteri The which take as followeth.

After Conception, and the Child becom to some perfection, so that the Sex may distinguished, if it happen to be a Ma Child, then the right Eye of the Wom will, to appearance, move swifter, a sparkle more than the left: The right P will rise, swell, and be more hard than t left, and the Teats colour will chan more suddenly, and the increase of t Milk will be speedy, and if it be milk

ut and ſet in the Sun, it will look like earl, contracting it ſelf into a more ſolid atter than ordinary; or if upon milking out, you caſt it upon the Woman's rine, it will ſink to the bottom. Her right heek will often glow, and be more ruddy an the left, and indeed the whole colour f the Face more lively than at other times, e feels leſs Sadneſs than if ſhe Conceived Female. And when firſt the Child ſtirs, is more brisk and ſtrong in its motion an the other, having commonly its firſt otion on the right ſide on the ſixtieth day, her Courſes flow the fortieth day after onception, if her Belly be more acute owards the Navel, and as ſhe goes ſhe uts her right Leg foremoſt, and riſing bſerve to eaſe her ſelf on the right ſide ore than of the left.

Now in caſe a Female be conceived, the okens are averſe to thoſe for the moſt part, he firſt motion rarely happening before he 19*th.* day after Conception, and then is made on the left ſide. Females are rried with more pains than Males, thro' efect of heat in the Womb, to attract the bſtance, alſo the Thighs and Genital embers of the Woman ſwell more than rdinary, her Colour departs, and her ongings are Extream, and her Courſes

flow the Thirtieth day after Conception.

If Twins are conceived, which many times happens through the impregnating of two Eggs at the ſame time, the ſign thereof will not appear, till the third or fourth month after conception, and then the firſt appearance will be by the motion of the Infants both ways, that is, on either ſide of the Womb at once, for they receive their Souls at one and the ſame time; alſo if her two Flanks ſwell higher than the middle of her Belly; if there does appear a Line, or as it were a Diviſion from the Navel to the Groyn, making a kind of a Channel, or if a Woman with more than ordinary pain ſupport her burthen: And thus much may ſuffice for theſe, from whence I ſhall proceed to give the Reader an inſight into falſe Conception, that frequently deceive Women, eſpecially ſuch as are over deſirous of Children.

CHAP. XVII.

Of falſe Conceptions, and how to know them.

HAving already treated of true Conceptions, the next thing note worthy is what relates to falſe Conceptions, and in this caſe Women are ſometimes deluded, thinking themſelves with Child, when their Belly only ſwell with the retention of

of their Natural Purgations, that fall not according to their uſual times: Or elſe by a lump of indigeſted Fleſh, for the moſt part like the Gizard of a Fowl, greater or leſſer according to the time of its continuance there, which is frequently Four Months, and is called a Moon Calf.

At other times they are deceived by Moles, which are two fold, *viz.* The true and a falſe, the former of which is a fleſhly body filled with many Veſſels, ſtreaked with white, green, or black Lines, not deficient of Membranes, but incompaſſed with divers, yet without growth, motion, Bones, Bowels, or any Internals, receiving its nouriſhment through certain Veins; notwithſtanding it lives, as we may ſay the life of a Plant, without any figure or order, ingendered in the Concavity of the Matrix: It has no Burthen or Navel ſtring faſtened to it, as a Child always has; for as much as the Mole it ſelf adheres to the Womb, by which means it receives Nouriſhment from its Veſſels.

The latter of theſe, *viz.* The falſe Mole, may be divided into four diſtinctions, as following. Firſt, the windy Mole, being a contraction or conflux of wind. Secondly, the watery Mole being a gathering of Water. Thirdly, the Humorous Mole,

or conflux of divers humours; and fourthly, the membranous Mole, being many Membranes in the form of a Bag filled with Blood, and of theſe in their order.

Galen holdeth, that the Mole is bred when the Mans Seed is weak, barren, imperfect, or in too little quantity; and for the moſt part choaked through the abundance of the menſtruous Blood, which is groſs and thick, unfit for the framing of a Child; ſo that inſtead thereof is bred a Lump of Fleſh, that by little and little increaſeth, being wrapped in his own Membrane, which Nature effecteth, as deſires to bring forth any thing rather than be Idle.

The windy Mole is occaſioned through defect of heat in the Womb and parts adjacent, as the Liver and Spleen, which ingender a polite, or windy vapour, which fills the Membranous parts, and puffs up the concavity of the Matrix.

The watry Mole is ingendred of divers apt confluences of thin matter or watery Lfluxes, which paſſing through the Veſſels, Evacuates into the Womb, having its Original from the Spleen, Liver, or parts adjoyning; or rather it proceeds from the weakneſs of the Matrix, which cannot aſſimilate the Blood that is brought to nouriſh

it; part whereof is turned into wa-, and not being voided, ſtayeth in the omb.

The Humorous Mole is ingendered by piſt attracted humours, as the Whites, certain watery Purgation, which diſtil om the Monſtruous Veins, and gather- g a gluttenous ſubſtance, ſtay in the con- vity of the Womb.

The membranous Mole is no other than contraction of Blood within a Skin or embrane, to which is faſtned many white d tranſparent Veſſels filled with Blood, e which coming forth, and being thrown to Water, the Blood goeth out, and the embrane rumples together, ſhrinking on heap like coaguluted Seed.

Now moſt or all of theſe falſe Conceptions have many Signs or Symptoms, coherent with the true, as the depravity of Appe- te, puking, ſwelling, ſuppreſſion of the *Menſes*, ſwelling of the Breaſt and Belly, o that many are at a plunge to diſtinguiſh hem; for indeed it is moſt eaſily to be one, though in theſe following matters here is diſtinction, *viz.* In caſe of a falſe Conception, the Breaſt ſwell and fall again, not containing any Milk, the Face is fre- quently puffed up, the Arms, the Groin, and the Thighs grows meagre and lanker,

the Belly waxes hard, as if Dropsical, being almost of an equal roundness, with many prickings at the bottom, scarcely admitting of intermission, which breaks the rest of the women so afflicted; divers other signs there are to know it by, especially the true or fleshly Mole, as thus, A Male Infant begins to move at the beginning of the third month for the most part, and the Female at the end of the third, or beginning of the fourth: Now when any motion happens, the Woman ought to consider whether she have any Milk in her Breasts; if she have, it is a sign of true Conception, but the contrary, of a false one; It is also the sign of a true Conception, if the Child move freely and lively in all parts of the Womb, for although there is a motion in a false Conception, yet it is dull, and not quick nor active in motion, the motion not being in it self, but in the expulsive Faculty of the Mother. And further, if the Woman observe, she may perceive it fall always to the side she lies on, and she lying on her back, if her Belly be stroaked down, the burden will descend, and not have for want of imbred force, power to recover its Station. But what confirms it more is, that nine months expired no Travel ensues, but her Belly still increases, whilst all the

rest

t of the Body grows lean, and out of der.

The Signs of the windy Mole are divers, the ſudden ſtretching of the Belly like a adder, yet ſoft and ſpungy, eſpecially ar the Groins, and ſmell thereof, when it be ſtruck, it ſounds like a Drum, and t the ſwelling is ſometimes more, and metimes leſs, ſo that according to its in-eaſe or decreaſe, the Woman feels more avy or more light.

The watery Mole is known by its di-ntion of the Belly, and eſpecially when lies upon her Back, the ſides thereof more ſwelled than the middle or the ttom, which grows flatter, by reaſon the atery Humour falls to the ſides, moving p and down, as if it were a fluctuation of ater, and much to the ſame purpoſe as e Symptoms of the humorous Mole, only ith this diſtinction, that the Flanks and highs are more ſtretched by the wate-Mole, than by the other, becauſe the ater being thinner than the Humour, or ot confined in Cells, flow thither, and, at which in caſe of a watery Mole, comes rough Nature's Conduit is clear, when in ſe of a humourous Mole, the water is red r of a bloody colour.

Further obſerve, in caſe of a falſe con-

ception the Courſes come not down, an
the Navel of the Mother advanceth it ſe
little or nothing; which in true Concep
tion is otherwiſe.

Other falſe Conceptions there are occa
ſioned by divers Tumours, which the Igno
rant take for Moles, when they are onl
Rotundies and Swelling the Belly, whic
are not diſcovered till the Womb be open
ed; and then though the Womb be not a
out of order, there does appear at one o
both corners thereof, little Bags full of wa
ter, in others there are to be ſeen a heap o
Kernels, or ſuperfluous Fleſh like a cluſte
of Grapes in the Womb, cauſing it to ſwel
Yet in ſuch caſes, the Courſes are obſerve
to proceed in due order, which denote
the Womb to be in good order.

Another Excreſcency of Fleſh there
which ſome call a Pendant Mole, being
piece of fleſhy ſubſtance, hanging withi
the Interior Neck of the Womb, being i
breadth about a finger at a place wher
it is faſtned, increaſing bigger and bigge
towards the bottom like a ſmall Bell, po
ſeſſing the whole Orifice, nay, ſometime
appearing outward to a great bigneſs.

CHA

CHAP. XVIII.

Inſtructions for Women, how to govern themſelves during their being with Child.

THeſe Inſtructions being exceeding neceſſary, I thought fit to lay them down for a rule to ſuch as are deſirous of ſelf-preſervation. And indeed for want of due obſervance, divers Diſeaſes afflict Child-bearing Women; nay, the Child is frequently loſt, or if it come to a perfect Birth, proves ſickly and diſordered through the evil Humours that are derived to it, through the Mothers miſobſervance.

In the firſt place, then the Woman with Child ought to chooſe a Temperate Air, not infected with Fogs ariſing from Marſhes, Ditches, Ponds, Lakes, or Rivers, and not to go abroad in too hot, nor too cold Weather, nor when the South-Wind blows ſtrong; for that Wind above all others, diſturbs and diſorders Women with Child, oftentimes cauſing Abortion: And next to it the North-Wind is hurtful, cauſing Catarrhs, Coughs, and Rheums, which opening the Body, cauſes the Woman to bring forth before her time. In ſhort, if any evil Vapour be drawn in during pregnancy, cauſes divers Diſeaſes.

In caſe of Diet, ſhe ought to be very cautious

cautious in chuſing ſuch Meats as create wholſom nouriſhment, all Meats that are moderately dry, being taken ſo to do; and let her obſerve not to faſt immoderately, for that renders the Child ſickly, and weak, and often for want of nouriſhment, conſtrains it to be born before its time; nor on the other hand, muſt ſhe be too glutenous, for that agin ſtuffs it, and cauſes it to ſwell beyond it natural bounds.

All Meats, either too hot or too cold, and moiſt, are to be avoided, as Salads, Spices, Meats, and the extraordinary uſe of her Meats, which makes the Children come forth, oftentimes without Nails, which is a ſign of ſhort Life. The moſt wholſom Meats in this caſe are Pidgeons, Turtles, Larks, Partridges, Pheaſants, Veal, Mutton, or any ſuch Meat that is of good Juice, and contributing to kindly Nouriſhment, as alſo ſuch Fruits as are ſweet and often digeſtion, as Cherries, Pears, Damſons, *&c.* but let her avoid ſuch things, as ſubject her Body to windineſs.

Her Longings, if extravagant, ſhe muſt reſtrain, at leaſt as much as in her lies, not eating any thing that is filthy, or contrary to nouriſhment, nor let her ſleep immediately after Meals, and not at all in the day-

time

me, if she can avoid it; the Night being eferable in such cases, when she may ep her fill, so it exceed not nine hours.

Her Exercise ought to be moderate, for olent motion, either in walking or otherise, molests and disturbs the Womb: iding in a Coach, especially upon the ones, or in uneven way (the last three onths are dangerous) as also extraordiary Sounds, Noises, and above all, the inging of the Bells, and discharging the uns.

Laughing, Crying, or immoderate Anr, or any other Passion, is extreamly urtful; nor in the first four months after onception, she ought to lye with her Husnd, for as much as the Act of Copulation oves and shakes the Womb, and conseuently the Fruit therein causes the courses o descend. She must likewise in the 6th. nd 8th. month abstain; but in the 7th. and th. it is not so forbidden, but rather to be ncouraged, by reason, as Physicians affirm, opens the Passage, and thereby facilitates e Birth: And the better to help it, the Woman ought to take such things as may eep her Body soluble, as Syrups, and oher loosening matters, as may help Naure in its Operation; especially let her bserve when she grows any thing big, to

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lay

lay aſide her Busk, and go looſe, that th
Child may have free Scope. for two Re
ſons. Firſt, That it may not be hurt, an
Secondly, That being unreſtrained, it ma
come to its full growth.

CHAP. XIX.

Further Conſiderations how Women ought govern themſelves during Pregnancy.

'TIS further to be obſerved, that aft
Delivery, the Breaſts frequently gro
extream large, and ſwell over-much, t
prevent which (and to avoid the dang
of too much Blood. which cauſe curdle
or curdy Milk, ſo that from the effec
thereof divers Diſeaſes ariſe in the Breaſ
ſo ſoon as the Woman perceives her ſe
with Child, let her wear about the Nec
a ſmall Necklace of Gold or Steel, or
ſmall Ingot of the latter, to hang betwee
her two Breaſts, fomenting her Breaſts
quarter of an hour every Morning wi
Water Diſtilled from Sage, Perewinkl
Ground Ivy, being Blood-warm.

In her fourth Month, when the motio
is great, and her Belly ſwells big, ſhe m
ſwath it with a Swath-ban, anointed wi
Pomatum, or the like; to make which,
ſhall give Direction, and in ſo doing ſ
will keep it ſmooth, and free from wri
kl

les, as also from hanging down like a ripe after delivery.

Receipt.

Take of the Gall of Kid, and of a Sow, of each 3 ounces, of Capons-grease, and Goose-grease, of each one ounce and a half, and having melted them, put thereto a quarter of a pint of Water, after which strain them through a Linnen Cloath into fair Water, casting it to and fro therein till it be white; at what time add to it the Marrow of a Red Deer, one ounce, and lay it in Red Rose-water 12 hours, after the expiration of which, you may use it in anointing the Swath as aforesaid, as also the Belly.

If the Ingredients aforesaid cannot be gotten, then the following Lineament is effectual, tho' the former is better, *viz.*

Make of Mutton-Suet adjoining to the Kidneys, and of Dogs grease, each two ounces, Whale-Oyl, an Ounce, and of sweet Almond-Oyl, the like quantity; wash them well after they are melted together in the water of Germander, or new White-wine, and anoint the Belly therewith, or the Swath-band ordained to support it. But for such as are not desirous to anoint their Bellies, they may use the following Bathe or Concoction.

Tak-

Take of all the sorts of Mallows, and Motherwort, each two Handfuls, Lilly-roots the White ones, to the weight of Three Ounces Melilot and Camomile, of both two handfuls Lime-seeds, Quince-seed, and Fenn-greek-seed Three Ounces proportionable of each, boil them in Spring Water, and bath therewith.

If the Woman, during her pregnancy, feel but little motion in her Womb, let her make a Quilt as followeth, and bind it upon her Navel, and it will greatly strengthen the Infant, viz.

Take the Powder of Roses, Red Coral and Gillyflowers, of each Three Ounces, Mastick a Dram, and of Angelica seeds two Drams, Two Grains of Amber-grease, and one of Musk, all which being well beaten, put them into a Linnen Bag, expanded and quilted that they may be in every part of it, placing it upon the Navel.

CHAP. XX.

Rules to be observed upon a Woman lying down, and her Delivery, &c.

HAving thus far proceeded, in what is highly conceived, is necessary to be known by the Professors of this Art, I shall gradually proceed to what remains. And first to inform the Reader what is necessary

ary to be obſerved upon a Womans ly-
in order to her Delivery.

The hour, according to computation of
e, and the diſpoſition of the Body ap-
aching, let the Woman ſend for a skil-
Midwife, not delaying ſo to do, but ra-
r too ſoon than too late; at what time
her prepare a little Bed or Couch of a
derate height, and ſo ſcituate, that it be
from the Door, near the Fire, and con-
ient for the Widwife, and her aſſiſtants,
paſs round, and be aiding on every ſide,
ccaſion requires, having change of Lin-
, and a ſmall Cricket, or little Log of
nber to reſt her Feet againſt, ſhe having
re force when they are bowed, than
erwiſe.

Having thus provided, when the Wo-
n feels her pains come on, if the Weather
not extream cold, let her walk leiſurely
out the room, reſting her ſelf by turns
on the Bed, expecting ſo the coming
wn of her Water, which is a Humour
t is contracted in one of the outward
mbranes, and flows thence when it is
ke by the ſtrugling of the Child, or ſome
er accident, there being no direct time
xed for its Efflux, though for the moſt
t it flows not above two hours before
e Birth. Motion likewiſe will cauſe the

Womb

Sarah webster Book

Womb to open and dilate it self, whe
lying long in bed will proye troublesom
yet if she be much spent and weakned, sh
may take some gentle Cordial to refre
her self, if her pains will permit.

If her Travel be tedious, to revive he
Spirits, she may take any Broth of Chicke
or Mutton, and after it a Poach'd Egg, b
must not take any thing to excess. As fo
the Postures Women are delivered in, the
are divers, some laying in their Beds, othe
sitting in a Chair, supported and held b
- -ers; or resting upon the side of the Be
or Chair; some again upon the Knee
being supported under their Arms; but th
safest and most commodious way is in th
Bed; when as the Widwife ought to ob
serve these following Rules.

Let her see that the Woman be laye
upon her back, her head a little elevate
by the help of a Pillow, having the lik
help to support her Reins and Buttock
and that her Rump lye high, for if she li
low, she cannot be well delivered; then l
her keep her Knees and Thighs as far a sun
der as she can, her Legs bowed togethe
her Buttocks, the Soles of her Feet an
Heels being fixed upon a little Log of Tim
ber placed for that purpose, that she ma
have the greater force to strain: Now i

ca

her back be exceeding weak, a Swath-
d may be cast under it, the band being
r double, and about 12 Inches broad,
this must be held by two Persons, who
h steady hands and equal motion must
her up at the time the pains happen;
if they be not exact in their motion, 'tis
ter evaded; and at the same time, let two
omen hold her Shoulders, that she may
better strain out the Birth with more
vantage, and the better to facilitate it,
a Woman stroak or press the upper part
her Belly gently, and by degrees. Nor
t the Woman her self be faint-hearted,
Couragious, and of a good Heart,
cing her self by straining and stopping
Breath.

In case of Delivery, the Midwife must
it with Patience, till the Childs Head or
er Members burst the Membrane, for
through Ignorance, or haste to be gone
other Women, as some have done, the
idwife tear the Membranes with her
ils, she indangers both the Woman and
Child, for it lying dry, and wanting
t slipperiness that should facilitate it, its
ress comes forth with greater pain.

When the Head appears, the Midwife
ust gently hold it between her two hands,
d draw the Child at such times as the
Womans

Womans pangs are upon her, and at
other, ſlipping by degrees, her four Fing
under its Arm-pits, not uſing a rough ha
in drawing it forth, leſt by ſuch means t
Child, through its tenderneſs, receive a
Deformity of Body.

As ſoon as the Child is taken forth, whi
is commonly with its Face downwards,
it be laid upon its Back, that it may mo
freely receive External Reſpiration; th
cut the Navel-ſtring with a ſharp Inſtr
ment, about three Inches from the Bod
ving that which adheres to the Belly, wi
Silken ſtring, as near as you can, then c
ver the Head and Stomach of the Child we
ſuffering nothing to come upon the Face.

The Child being thus drawn forth, a
in Health, lay it aſide, and let the Midwi
regard the Patient, in drawing, or cauſi
to come forth the Secundine: And this m
be done by wagging and ſtirring them
and down, and afterwards with a gen
Hand drawing them forth, or if the wo
be difficult, let the Woman hold Salt
her Hands, ſhut them cloſe, and bre
hard into them, whereby ſhe ſhall kno
whether the ſaid Membranes be broken
not: The like may be known by cauſing
Strain, or Vomiting, by putting one Fi
ger down her Throat, by ſtraining
movi

oving her Inferiour parts, being all ob-
wed to be done out of hand. If this fail,
may take a draught of raw Elder-water,
the Yolk of a raw Egg, or ſmell to
iece of *Eſſa-Fætida*, eſpecially if ſhe be
ubled with the Wind-chollick; a Reme-
for which, I ſhall hereafter preſcribe.
he have taken cold, it is a great obſtruction
the coming down of the Secundines; and in
h caſes the Midwife ought to chafe the Wo-
ns Belly with a gentle Hand, which breaks
only the Wind, but obliges the Secundine to
e down. And theſe proving ineffectual,
Midwife muſt dilate with her Hand the
erior Orifice of the Womb, and gently draw
rth. Having diſcourſed of common Births,
ſuch as for the moſt part are eaſie, I ſhall
eed to give Directions in caſe of Extremity.

CHAP. XXI.

aſe of Extremity, what ought to be obſerv'd,
ſpecially to Women, who in their Travel are
ccompanied with an Eflux of Blood, Con-
ulſions, or Fits of the Wind.

N caſe of Extremity, greater regard
muſt be had than at other times; and
of all, the ſcituation of the Womb,
her poſture of lying, muſt be croſs the
Bed

Bed being held by ſuch as have ſtrengt
prevent her ſlipping down, or moving
ſelf in the operation of the Man-Midw
or Chirurgeon; her Thighs muſt be ſu
dered as wide as may be, and ſo h
whilſt her Legs invert and bend backw
towards her Hips, her Head leaning upo
Bolſter, and the Reins of her Back ſuppo
ed with the like, her Rump and Butto
likewiſe Elevated, obſerving to cover
Stomach, Belly and Thighs, with wa
Linnen, to keep them from cold winds.

The Woman being in the poſture afo
ſaid, let the Operator put up his hand
he finds the Neck of the Womb dilat
and remove the contracted Blood that
ſtructs the paſſage of the Birth, and havi
by degrees, with much gentleneſs ma
way, let him tenderly move the Infa
his hand being firſt anointed with Swe
Butter, or a harmleſs *Pomatum*; and
the waters are not come down, then wi
out any difficulty may they be let for
when if the Infant attempts to break for
with the Head foremoſt or croſs, he m
gently turn it to find the Feet, which
ving done, let him draw forth one, a
faſten it to a Ribbon, then put it up aga
and by degrees find the other, when bri
ing them as cloſe and even as may be, a

betwe

tween whiles giving the Woman leave breath, urging her to strain in helping ature to perfect the Birth, he may draw forth, and the better to do it, that his old may be surer, he must fasten or wrap Linnen Cloath about the Childs Thighs, serving to bring it into the World with Face downward.

In case of a flux of Blood, if the Neck of e Womb be open, it must then be ma-rely considered, whether the Infant or the cundines come first, which often the lat-happening to do, stop the Mouth of the omb, and hinder the Birth, to the endan-ring both the Woman and Child; in ch a case I say, the Secundine must be moved by a swift turn, and indeed they ve by their so coming down deceived ny, who feeling their softness, supposed Womb was not dilated, and by their ing so deceived, the Woman and Child, at least the latter, has been lost, the Se-ndines removed, the Child must be sought , and drawed forth as has been directed, if in such a case the Woman or Child , the Midwife or Chyrurgeon, is blame-, because they did their true endeavour.

If it appear upon enquiry, that the Secun-e comes first, let the Woman be deli-ed with all convenient expedition, be-

cause

cause great flux of Blood will follow, t
then the Veins are opened, and upon t
account, two things are to be consider
First, the great or lesness of the Secundi
advancing, if the former, and head
the Child appear first, it must be guid
and directed towards the Neck of t
Womb, as in case of Natural Births, b
if there, thro' the weakness of the Child
Mother, appear any difficulty in the de
very, the best way is to search for the Fe
and thereby draw it forth; but if the latte
the Secundines may be put back with a ge
tle hand, and the Child first taken forth.

Another matter is note worthy, *viz.* the Secundines be far advanced, so that cannot be put back, and the Child follo it close, then are the Secundines to be t ken forth with much care, as swift as ma be, and laid aside without cutting the ent that is fastned to them, for by that yo may be guided to the Infant, the whic whether alive or dead, must be drawn for by the Feet with all Expedition; tho' it not to be acted, unless in case of great n cessity, for in other cases the Secundi ought to come last.

As for a dead Child, in drawing it fort let these directions be carefully observe by the Chirurgeon, *viz.* if the Child be fou

de

ad with its Head foremoſt, the danger is
e greater, and more difficult will be the
elivery; for it is an apparent ſign the
omans ſtrength begins to fail her, and
at the Child being dead, and wanting its
bred force, can be no ways aſſiſted to
delivery; wherefore the moſt certain
d ſafe way is, for the Chyrurgeon to put
his left hand, ſliding it as hollow in the
lm as he can, into the Neck of the Womb,
o the lower part thereof, towards the
et, and that between the Head of the In-
t, and the Neck of the Matrix, when
ving a Hook in the right hand; couch it
ſe, and ſlit it up above the left hand,
tween the head of the Child, and the
of his Hand, fixing it in the Bone of the
mple towards the Eye, or elſe in the
llow of the Eye, or for want of conve-
ntly coming at theſe in the occipital
ne, obſerving ſtill to keep the left hand
its place, with it gently moving and
ring the Head; and ſo with the right
d and hook, draw the Child forward,
moniſhing the Woman to put forth her
moſt Strength, ſtill drawing when the
omans Pangs are upon her. The Head
ng drawn forth, he muſt with all ſpeed
his hand under the Arm Holes of the
ld, and take it quite forth, giving theſe

things to the Woman, *viz.* A toaſt of
Wheat Bread, in a quarter of a Pint
Ipocraſs Wine.

Now the former Application and
deavour failing, and the following Me
cines, will not enable the Woman to
forth the Birth, you may proceed to Inſtr
ments after another manner, *Firſt*, wh
the Woman is in her Bed, let her rece
the enſuing Potion hot, abſtaining fr
all manner of Meats, and reſt till ſhe
the Operation, which is this,

Take Blue Figgs to the number of Seven,
them in Pieces, adding to them Fenegree
Motherwort and Seeds of Rue, of each Fi
Drams, Water of Penny-royal, and Mothe
wort, Six Ounces of each, boil them till
half be conſumed, and having Strained the
again, add Troſchices of Myrrh a Dram, a
of Saffron Three Grains, ſweetning the Liq
with Loaf Sugar, and ſpicing it with Cinn
mon.

Having reſted upon this let her labo
again as much as may be, and if ſhe be n
yet ſucceſsful, *make a Suffumation of* Cab
Oppoponax, Sulphur, *and* Aſſa Fœti
of each half a Dram, beating them i
Powder, and wetting them with the Juice
Rue untill they become ſtiff, then Burn th
upon Coals, ſo that the Smoak or
Fu

e may only come to the Matrix, and no ther.

f theſe effect not your Deſire, then Emplaſter is very fitly to be applied, *Take of Galbanum an Ounce and a half, cynthis without Grains Two Drams, Juice of Motherwort and Rue, of each f an Ounce, and Two Ounces of Virgins -wax, bruiſe and melt them together, ading them as a Sear Cloth, to reach from Navel to Os Pubis, ſpreading likewiſe he Flanks at the ſame time, making a venient Peſſary of Wool, cloſing it in ag of Silk, and dipping it in a Conco- n of round Birthwort, Savin Celocyn, with Grains, Staves Acar, Black Ele. of each a Dram, and of Rue a little or two.*

heſe things failing, and the Woman nger, let the Chyrurgeon uſe his In- ments to delate and widen the Womb, hich purpoſe the Woman muſt be ſet Chair, ſo that ſhe may turn her Crup- s much from its Back as is convenient, wing up her Legs as cloſe as ſhe can, but ading her Thighs as wide as may be, through her weakneſs it appears more enient, that ſhe be laid upon the Bed, her Head downwards, her Buttocks d, and her Legs drawn up as much as

can be, at what time the Chyrurgeon w
his *Speculum Matricis*, or his Apertory, n
dilate or widen the Womb, and draw
the Child and Secundines together, i
be poſſible, after which the Womb m
be well waſhed and anointed, and the W
man laid in her Bed, comforted there w
Spices, pleaſant Meats and Cordials: T
courſe muſt be taken in the delivery o
dead Children, likewiſe with Moles,
cundines, or otherwiſe falſe Births,
will not of themſelves come forth in
ſeaſon, or if the Inſtruments aforeſaid,
not ſuffici ntly widen the Womb, t
other Inſtruments, as the Drakes Bill,
long Pincers ought to be uſed.

If it ſo happen that any Inflammat
Swelling, or concreet Blood be contra
in the Matrix, under the Film of thoſe
mours, either before, or after the Bi
where the matter appears thinner,
Midwife with a Pen-knife, or inciſion
ſtrument, may Launch it, and preſs out
corruption, healing it with a Peſſary
ped in Oyl of Red Roſes.

If at any time through cold, or ſ
violence, the Child happen to be ſwe
in any part, or have contracted a wa
Tumour; yet if it remain alive, ſuch m
ought to be uſed as are leaſt injurio

Child or Mother, but if it be dead that
mour muſt be let out by inciſion to fa-
itate the Birth.

If it often happens that Children come
th their Feet foremoſt, and the Hands
ating themſelves from the Hips, in ſuch
aſe the Midwife muſt be well provided
neceſſary Oyntments to ſtroke and anoint
e Infant with, thereby to help its coming
th, leſt it return again into the Womb,
fore it can be drawn forth, holding at
e ſame time both the Arms of the Infant,
ſe to the Hips, that ſo the Child may
e forth after its own manner, but if then
rove too big, then the Womb muſt be
ll anointed. The Woman may likewiſe
e ſneezing Powder, to cauſe her the
re to ſtrain, and at the ſame time thoſe
t attend, may gently ſtroke down her
lly, to make the Birth deſcend, and
ep the Child when advanced, from re-
ing back.

Sometimes it falls out, that the Child
ming with its Feet foremoſt, has its Arms
tended above its Head, the which ſo
ppening, the Midwife muſt not receive it
that poſture, but put it back into the
omb, unleſs the Paſſage be extraordinary
ide, and then ſhe muſt anoint both the
ild and the Womb, nor is it ſafe to draw

it forth before it is put into due for
which muſt be done after this manner, t
Woman lying upon her Back, with h
Head depreſſed, and her Buttocks elevate
the Midwife with a gentle hand, muſt co
preſs the Belly of the Woman, towards th
Midrif, by that means to put back the I
fant, obſerving to turn the Face of th
Child towards the back of the Mother, r
ſing up its Thighs and Buttocks towar
her Navel, thereby to bring it to a mo
regular and Natural Production.

If a Child happen to come forth wit
one Foot, the Arm being extended alon
the ſide, and the other Foot turned back
ward, then muſt the Woman be inſtantl
brought to her Bed, and laid in the poſtu
aforeſaid, at what time the Midwife mu
carefully put back the Foot ſo appearing
and the Woman rock her ſelf from one ſid
to the other, till ſhe find the Child is turn
ed; but ſhe muſt not alter her poſture, no
turn upon her Face, after which ſhe ma
expect her pains, and muſt have grea
aſſiſtance, Cordials, eſpecially, not being
wanting, to revive and ſupport her Spirits.

At other times it ſo comes to paſs, tha
the Child lies croſs in the Womb, and fal
upon its ſide; if it ſo happen, the Woma
muſt not be urged in her Labour, neithe
can

n any expect the Birth in that manner: herefore the Midwife, when ſhe ſo perives it, muſt uſe great diligence to reduce to its right form, or ſuch a form in the Womb, as 'tis poſſible to deliver it, eſpeially by moving the Buttocks, and guiding he Head to the Paſſage, but if ſhe be ſucceſsful herein, let her again try by rocking er ſelf to and fro, and wait with patience ll it change its manner of lying.

Sometimes it falls out that the Child hapens the Birth, with its Legs and Arms iſtorted or expanded, in which, as in the ormer, the Woman muſt rock her ſelf, but ot with any violence, till ſhe find the Legs nd Arms fall to their proper ſtations, r may be done by a gentle compreſſion f the Womb: but if neither of them prevail, the Midwife with her hand muſt cloſe he Legs of the Infant, and if poſſible ſhe an reach them, do the like to the Arms, nd ſo draw it forth, though if it could be educed of it ſelf to the compoſure or poſture of a natural Birth, it is better.

If the Infant come forward with both Knees formoſt, the Hands hanging down upon the Thighs, then muſt the Midwife put both Knees upward, till the Feet appear, taking hold of which with her Left Hand, let her keep her Right Hand on the

ſide of the Child, and in that poſture endeavour to bring it forth; but if ſhe cannot, then muſt the Woman rock her ſelf till the Child is in a more convenient poſture for Delivery.

When it happens that the Child preſſes forward, with one Arm extended upon the Thighs, and the other elevated over his Head, the Feet likewiſe ſtretched out at length in the Womb, the Midwife in ſuch a poſture, muſt not attempt to receive the Child, but muſt lay the Woman upon the Bed, in the manner often before recited, making a ſoft and gentle Compreſſion upon her belly, to oblige the Infant to retire; and if on its own accord it retire not, then muſt the Midwife thruſt it back by the Shoulders, and bring the Arm that was ſtretched above the Head to its right place, for certain it is moſt dangerous in theſe Extremities; in this therefore the Midwife ought to take more care herein than ordinary. And firſt, She muſt obſerve well, to anoint her Hands, then the Womb of the Woman, either with ſome ſweet Butter or ſome convenient *Pomatum*, thruſting up her Hand, as near as ſhe can to the Arm of the Infant, and reduce it to the ſide, but if ſhe cannot recal it, then muſt the Woman be laid on her Bed, there to repoſe

oſe for a while, and then again conduct-
d to a Seat prepared for the moſt conveni-
ncy in that affair, by which time per-
aps the Child may be reduced to a better
oſture, the which when the Midwife
nds, ſhe muſt draw the Arms cloſe to the
Hips, and ſo receive it.

If an Infant come with its Buttocks fore-
moſt, being in a manner double, then the
Midwife anointing her Hand, muſt thruſt
it up, and by degrees heaving up the But-
tocks, and after them the Back, ſtrive to
turn the Head to the paſſage, but be not
over haſty in ſo doing, leſt the Infant re-
tiring ſhould ſhape it worſe, therefore
if it cannot be turned with the hand, the
Woman muſt to Bed, and rock her ſelf ta-
king ſuch comfortable things as may ſup-
port her Spirits, till ſhe perceive the Child
turn.

If a Child come forward with its Shoul-
ders, the Neck being bowed as it often
happens, as alſo the Hands and Feet
ſtretched upwards. In ſuch a caſe the Mid-
wife muſt with much diligence move the
Shoulders, that ſhe may direct the Head to
the paſſage; and the better to perfect it,
the Woman muſt rock her ſelf, *&c.* Theſe
and ſuch like methods are to be obſerved
in all ſingle Births. And the ſame may be

obſerved in caſe of Twins or Treble Births for as the ſingle Birth has but one Natural way, and many unnatural Forms even ſo it happens with the Birth of many Children, wherefore the Midwife muſt obſerve (if Twins be in the Womb and preſs forward according to the natural Form) that ſhe receive that firſt which is neareſt the Paſſage, not letting the other go, leſt by retiring, it ſhould change the Form; nor muſt ſhe, when one is born, delay to bring forth the other; and this Birth in the natural form is more eaſie becauſe the Children are moſt commonly leſs than the ſingle Births, and conſequently require a leſſer paſſage; but if this Birth happen in an unnatural form, it is the more difficult and dangerous. In the Birth of Twins, let the Midwife be exceeding careful that the Secundines be naturally brought forth, leſt in ſuch a caſe, the Womb being delivered of its burthen, fall, and by its ſo doing the Secundine continues there longer than is requiſite, to the endangering of the Woman.

If it ſo happen, that the Woman is pregnant with Twins, and one come naturally and the other unnaturally, as the one with the Head, the other with the Feet foremoſt, then muſt the Midwife conſider to deliver the natural Birth firſt, and then i

ſhe cannot turn the other, draw it out in the poſture it preſſes forward, but if that with the Feet downward, be much before the other, then may ſhe deliver that firſt, turning the Head of the other aſide.

In this caſe the Midwife muſt be diligent to ſearch, that inſtead of Twins, it be not a Monſtrous Birth; as a Body with two Heads, or two Bodies Joyned together, which ſhe may obſerve, if both the Hands come foremoſt, by putting up her Hand between them, as high as ſhe can and if ſhe find they are Twins, ſhe muſt gently put one of them aſide, to make way for the other, taking at firſt that is moſt advanced, having regard to the other, ſhe change not its ſcituation.

Now to prevent the firſt Child's being in danger of its Life, the Midwife, as ſoon as 'tis come forth, muſt tye the Navel ſtring, as has been before directed, and alſo bind it again, with a long and large Fillet, that part of the Navel, that is fatined to the Secundines, the more readily to find them. The ſecond Infant born, let her diligently inquire whether there be not two Secundines, for by the ſhortneſs of the Ligament, it often happens that it retires back, to the damage of the Woman: wherefore leſt in ſuch a caſe the Womb ſhould cloſe, it is

moſt

moſt expedient to haſten them forth with all convenient ſpeed.

If two Infants are joyned together by the Body, as ſometimes monſtruouſly falls out, then although the Heads come foremoſt, yet it is convenient, if poſſible, to turn them, and draw them forth by the Feet, obſerving when they come to the Hips, to draw them forth as ſwift as may be; and in this caſe great care ought to be obſerved in anointing and widening the Paſſage. And thus much for extremity or Unnatural Births. And the next thing I ſhall proceed to, is how to order the Woman after Natural or Unnatural Births, or Delivery.

CHAP. XXII.

What ought to be obſerved after Delivery, &c.

PReſently after Delivery, in caſe of a Natural Birth, eſpecially if the Woman has had hard labour, it is convenient to wrap her in the Skin of a Sheep taken off before it is cold, putting the fleſh ſide to her Reins and Belly, or for want of this the Skin of a Hare or Coney, being flayed off as ſoon as killed, may be applied to her Belly; and in ſo doing the dilation made in the Birth will be cloſed up, and the melancholly Blood, expelled from thoſe parts

rts: And these may be continued in Summer the space of an hour, and in Winter wo, after which let the Woman be swathd with a fine linnen Cloth, about a quarter of a Yard in length, chafing her Belly before with Oyl of St. *Johnswort*, after that raise up the Matrix with a linnen Cloath many times folded, then with a little Pillow or Quilt over her Flanks, then use the swath somewhat above the Hanches winding it pretty stiff, applying at the same time a warm Cloath to her Nipples, not presently applying Remedies to drive back the Milk, by reason the Body at such a time is disordered, and as it were out of frame, for there is neither Vein nor Artery which does not strongly beat, where such Remedies to drive back the Milk being all of a dissolving Nature, it is improper to apply them to the Breast during such confusion and disorder, lest by so doing evil Humours be stayed or contracted into the Breast, wherefore 12 hours ought to be the least space allowed for the Circulation and settlement of the Blood, and what was cast upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

A while after Delivery you may make a re-
frigitive of the Milk of two Eggs, and a quarter

of a pint of White-Wine, an Ounce of O of Saint Johns-wort, *as much of the Oyl Roses, Plantain and Rose-water, of ea One Ounce, bray them together, fold a Li nen-Cloath, and dip it therein, warm it be fore a gentle Fire, and apply it to the Brea and the pains of those parts will be great eased.*

Present sleep is not convenient, but abov four hours after Delivery, she may tak Broath, Caudle or what other liquid matte is nourishing, and afterwards if she be di posed to sleep, it may be safely permitted And this is as much, in case of a Natura Birth, as ought immediately to be done.

In case of Extremity, or an unnatura Birth, these Rules ought to be observed In the first place let the Woman keep temperate Diet, by no means overchargin her self, after such an excessive Evacuation and to say true, her Diet must be equal t that of Wounded Persons, not being rule or giving Credit to unskilful Nurses, wh admonish them to feed lustily, the better t repair the loss of blood, for that blood i not for the most part, pure, but such as h been detained in the Vessels or Membran better avoided for the Health of the Wo man than kept, unless there happens an e traordinary Flux of Blood, for if her no

ſhment be over great, it will endanger her falling into a Fever, nay, more, it will increaſe the Milk to ſuperfluity, which curdling oftentimes, turns to Apoſthumes, wherefore it is requiſite, for the firſt five days eſpecially, that ſhe take moderately Ponado Broath, Poach'd Eggs, Gelly of Chickens, or Calves Feet, French Barley-Broath, each day ſomewhat increaſing her allowance, if ſhe intend to be Nurſe to her Child, ſhe may take a little more than ordinary to increaſe the Milk by degrees, which muſt be of no continuance, but draw off, either by the Child or otherwiſe in this caſe likewiſe, let her have Coriander or Fennel Seed, boil'd in her Barley-broath; but by any means, for the time ſpecified, let her abſtain from Meat, If no Fever trouble her, ſhe may drink now and then a ſmall quantity of White-wine or Claret, as alſo Syrup of Maiden-hair, or other Syrup that is Aſtringent, taking it in a little water well boil'd: And after the Suſpicion of a Fever or fear of contraction of Humours in the Breaſt, ſhe may be nouriſh'd more plentiful with the Broth of Pullets, Capons, Pidgeons, Mutton, Veal, *&c.* which muſt not be till after eight days, from the day of delivery is over, at what time the Womb, unleſs ſome accident hinder has purged

purged it self; it will be then likewise expedient to give her cold Meats sparingly, that so she may be enabled to gather strength, she during the time resting quiet and free from disturbance, not sleeping in the day time if she can avoid it. If there happen any obstruction in the Evacuation of the Excrement, a Glyster may be administred to help the defect, made after the manner following.

Receipt.

Take of both the Mallows and Pellitory of the Wall, a handful of each, Cammomile and Mellylot Flowers, of each a handful, Anny-seeds and Fennel seeds, of each two Ounces, boil them in the decoction of a Sheeps-head, and take of this three quarters, dissolving in them of common Honey and course Sugar, two Ounces of each, and of new fresh Butter two Ounces strained well, and administer it Glysterwise; but if it operates not to your mind, then may you take an Ounce of Catholican.

CHAP. XXIII.

What ought to be done to the Child when newly Born, with divers other matters relating thereto.

THE Navel of the Child having been before received, the Midwife must clean

leanse the Infant, not only in the Face, ut likewise the whole Body, anointing he Groin, Hips, Buttock, with Oyl of weet Almonds, or Oyl of Roses, to make he Skin supple, and close the Pores, thereby o exclude the penetration of the Air, and rengthen the Members, nor would it be a- iss if she should take the decoction of Ro- s, or Rose-cakes, and red Sage decocted n White wine, and bathe the Child there- ith, the decoction being blood-warm.

The Infant being thus well anointed, or pplied, and well dried, wrap it up warm, nd give it a spoonful of Sugar and Malla- o, or a Scruple of Mithridate or *Venice*- reacle, dissolved in half a spoonful of Ca- ary, and after it a little Cardus-water, bserving to bathe or anoint it each morn- ng as aforesaid. If the Child have extream hrows immediately after it comes into the World, it must be rubbed with Juice of ellitory, or the Decoction into which fresh utter is melted, or for wanting of that pinage Juice, with Hogs Grease applied o the Navel, with new layed Eggs, mix- d or cemented with Nut Oyl, laying them kewise to the Navel; or you may adm- ister a Glister made of Milk, the Yolk f an Egg, and a small quantity of Sugar, hich will undoubtedly ease the pain.

Now

Now ſome Children are born of evil conſtituted Parents, or are defective thro' the evil nouriſhment the Woman has unadviſedly taken during her Pregnancy, which occaſions the Child to be much afflicted with flegmatick Humours, to expel which you may lay the Child on one ſide, and then turn him to the other, for laid upon Back, it is ſubject to Suffocation or Strangling, by the aſcent of the humour, the Belly muſt above all things, be kept ſoluble, cauſing thereby the Infant to avoid the Blood kept in the Intrails, from the time of its being in the Womb, by giving it a ſmall quantity of Suppoſitory of black Soap mixed with freſh Butter, to take away the Acrimony of it, after which immediately let the Infant take a ſpoonful of Syrup of Violets, which will oblige the Flegm to paſs down; but if heat be defective add to the Syrup half the quantity of Oyl of ſweet Almonds, bathing the Belly and Stomach of it, as often as it is undreſſed.

If it happens that the Child's Cods be full of wind, the Child muſt be gently moved to and fro, and the Cods anointed with Oyl of Mirrh, giving it the liquid Anniſeeds boiled in ſmall Drink, if they be ſwelled or extended with Water, rub and chafe the Skin with freſh Butter, and the

Water

Water will ſweat out. But what is more to be regarded than any other thing, is the chuſing a good Nurſe, for upon that choice depends the thriving or not thriving of the Child, and in ſuch Caſes theſe things ought to be regarded, *viz.* Obſerve that ſhe be not dull ſighted, ſquint-eyed, or have down caſt looks; that ſhe be not conſumptive, or ſubject to Fits, that her Breath is pure, that ſo no noiſom Vapour be conveyed to the Lungs of the Child, that ſhe be not infected with Bloaches, Boyls, Blains, or that ſhe or her Husband never were afflicted with the *French Diſeaſe*, that ſhe be not given to exceſſive Drinking, or Gluttony, nor in the leaſt ſubject to Epilepſie, or falling Evil. For the Nurſe being in a manner the ſecond Mother to the Child, it drawing from her good or evil Humours, eſpecial care muſt therefore be taken that the Nurſe be good conditioned, moderate in meat and drink, wakeful and vigilant, not fretful nor ſubject to paſſion, that her Milk be clean and ſweet, flowing ſufficiently, her Breaſts well fixed and large, not over fleſhy, nor over fat; and above all, that ſhe be not too deſirous of carnal Copulation, by which means the Milk will be rendred unwholeſome. Having thus far proceeded in theſe affairs

affairs. I ſhall, through Gods bleſſing, lay down divers neceſſary matters for the preſervation of Childing Women and Infants, thereby to prevent the hazard and loſs which too often happens in ſuch caſes.

CHAP. XXIV.

To know the exact time of Delivery, by Signs that precedes it, and how to cauſe the Woman to retain the Birth.

IN the buſineſs of Generation, nothing is more to be reguarded by the Woman, than the time of her Conception and Quickning, that thereby ſhe may be enabled to be exact in the time of her Delivery, every natural Delivery being at the end of 9 months, eſpecially if at the time or near it, the Woman is wont to have her natural Purgations, or that the time fall out with the full or new Moon: Nay, though a day or two, before or after, for theſe things ſo falling out, not only haſten, but facilitate Delivery, and the knowledge of this muſt extend to the Woman for many reaſons. Firſt, that ſhe may prepare and diſpoſe her ſelf for ſo great a task. Second, for that at ſuch a time divers Maladies are incident to her, nor can their cauſe be penetrated into unleſs thoſe things be well known, &c. Now one thing neceſſary the better to in-

able

able the Woman to underſtand it, is the time of natural Courſes, for in caſe ſhe have forgot, or by not rightly underſtanding their natural Efflux, or is puzled therein, by reaſon of ſome unnatural retention or extraordinary evacuation, ſhe may rectifie her Judgment by theſe Directions, *viz.* From the Age of 14 to 21, Women have their Courſes, according to the moſt natural courſes in the New Moon; from 21 to 30 in the firſt Quarter; from 30 to 37, or 38, in the Full Moon; and from that time to the time they ceaſe, in the laſt Quarter.

Beſide what is before-mentioned, ſhe will be made ſenſible of the approaching time by pain in her Groin, Thighs, the ſmall of her Belly, the lower part of her Navel, together with ſwelling, and hardneſs in the ſaid places, ſhivering and quaking throughout the Body, as if poſſeſs'd with an Ague, and ſuddenly after with fluſhing heat, feebleneſs and laſſitude, ſmall ſweats on the Face, and fluſhings of the Blood there, and her body will be in a manner reſtleſs, ſhe ſhall perceive the Child move downward with more force than ordinary, and a bloody water will diſtill from the inferior parts, in caſe of theſe Fore-runners, ſhe may be aſſured her time is at hand, when as ſhe muſt not delay ſending for her Midwife, whoſe

whoſe Office 'tis to order her to the beſt advantage, directions for which I have already given, for wonderful it is that Nature has ſo well ordered her works, that the Matrix opens not unleſs upon ſome extraordinary Caſualty before the time prefix'd, and not till then do theſe Signs appear: But appearing they ought to be much regared, if the Woman deſire her own ſafety, and the preſervation of the Child.

In caſe the Woman be ſubject to Miſcarriage, or to come before her time, let her take Mint, Roſes, Marjorum, of each a ſmall handful, Saffron and Musk, of each three grains, bruiſe them together, put them in a bag flat, and hang it about the Womans Neck, ſo that it might reach the pit of her Stomach, and it will draw the Womb upward, or keep it in its place that it ſhall not fall down, or give the Child occaſion to ſeek for untimely paſſage.

CHAP. XXV.

Of the waſhing of Women after Delivery, with Directions how to make them.

FOR the firſt Waſh take a good handful of young Chervil, boil it in two pints of Water, which having done, add to it a ſpoonful of Honey of Roſes, and let the Midwife uſe it at her diſcretion, and it will draw

aw down the Purgations, heal and cleanſe
he afflicted Part. There are ſome that uſe
ilk inſtead of Water, affirming that it
reatly mitigates the Pain: but by thoſe
hom Experience hath taught better, it is
ejected: this having been uſed Eight days,
he ſecond Waſh may be made.

Take Province Roſes moiſt if you can, but if ot, the dry Cakes, put them into a little Linen Bag, and boil them ſufficiently in half a int of Water, and half a pint of White-wine, nd uſe it as the former for other eight days, iz. The liquid part being well ſtrained.

The third and laſt waſh muſt be made of e decoction of Province Roſes, in a Pint of hite-wine, and a quarter of a pint of Mirrh ater, and uſed only four days.

CHAP. XXVI.

n Aſtringent for Women when occaſion requires, as alſo directions for a Sear-Cloath, and how to cleanſe her before ſhe riſe.

TO make an Aſtringent, *Take Pomegranates, Roach Allum and Galls of ch Two Ounces, Knot Graſs a handful, Province Roſes Four Ounces, the Rinds Caſſia and Pomegranates, each three Ounces Scarlet Berries, and Spermaciti of each One Ounce,*

ounce. The Waters of Roſes, Myrrh and Bur-net, of each one ounce and a half, white Wine and Water of the Smiths Forge, of each a quarter of a Pint; then take two little Bags about a quarter of a yard long, and half a quarter broad, boil them in the Waters with the Drugs of Simples in them, and in a new glaz'd Pipkin, and uſe them ſucceſſively as occaſion requires.

To make an exceeding convenient Sear-Cloth to eaſe the pain, and reduce the Body into good temperament.

Take Virgins Wax 8 ounces, Spermatic *and* Venice Turpentine, *well waſhed in Roſe and Plantain Water, of each an ounce and a half, adding to them whilſt they are melting an ounce of white Lead of* Venice *pulverized and having by the operation of the Fire well mixed them together, ſpread them Plaiſter-wiſe upon a Cloath, fit to cover the Belly as far as it is convenient; ſome of this you may lay upon the Nipple; having firſt anointed them with the Oyl of Acorns, or* Spermaceti, *and it will allay the Inflammation, and much ſtrengthen them.*

To cleanſe a Woman before ſhe riſes: *Take a conſiderable quantity of bitter Almonds, peel them, bruiſe them well, and make them into a Paſte with the Yolk of an Egg, and Powder of Griſe, put the Paſte* int

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into a bag of Shamy, and dip it in black Wine, tempering it well, and uſe it upon the place where the Sear-cloths have been laid on; after that, waſh the ſaid places with black Wine, wherein Orange flowers have been ſteeped, and it will cleaſe theſe parts admiration.

CHAP. XXVII.

How to expel the Cholick from Women in Child-Birth, and the violent Gripings that attend the firſt Delivery.

THeſe pains frequently afflict the Woman, no leſs than the pangs of her Labour, and are by the Ignorant, taken many times, the one for the other, ſometimes again they join forces, and happen at the ſame inpant, which is occaſioned by the crudy Matter in the Stomach, contracted through indigeſtion; and while ſuch a pain laſts, the Woman advanceth nothing towards her Travel; to expel the Fits of the Cholick; therefore

Take two Ounces of ſweet Almond Oyl, and an Ounce of Cinnamon Water with three or four drops of Spirit of Ginger, and let the Woman drink it off, and if this work not your Deſire, make a Clyſter of Camomile, Baum Leaves, Olive Oyl, and new Milk, boiling the former to the latter; and having ſtrained it very well

adminiſter it, as 'tis uſual in ſuch caſes, nor Fomentations proper for diſpelling wind amiſs.

If the pain prove the Griping, or Fretting of the Guts, continuing long after Delivery; or if it happen upon the Courſes, deſcending by reaſon of the ſmallneſs of the Veins, which convey the Blood into the Matrix, which often befals Women, lying in of the firſt Child; wherefore it is altogether convenient to uſe ſuch a Remedy at ſuch a time, as may Eradicate the cauſe for the future; and above all, I recommend this moſt approved one, uſed with ſucceſs by many noble Women.

Receipt.

Take the Root of great Camfry a Dram, Nutmegs and Peach Kernels, of each two Scruples, Yellow Amber, and Amber-Greaſe, of the former a Dram, and the latter a Scruple, bruiſe them together, and give them the Woman as ſoon as She is lay'd down, in two or three Spoonfuls of White-Wine, but if it ſo happen that She be Feveriſh, then let it be in as much warm Broth.

CHAP. XXVIII.

The approv'd Receipts for hindering the Monthly Flux in Women with Child; also to cause Women that are fearful, and subject to Abortion, to contain the Birth. Together with preparatory Oyntments, to be used before the time of Delivery, and Directions for staying or preventing Vomiting, much incident to Women with Child.

TO hinder the Superfluity or Efflux dangerous to Women far gone with Child. *Take the Oyl of Roses, Virgins wax, Juice of Male Knot-grass, of each 3 Ounces, Bole-Armeniack, Crocus Martis, of each six Drams, melt them, and bruise them till they become pliant and capable of being spread Plaister-wise; and when the Flux descends, lay it to her Loyns whilst she lies in Bed.* Or, *to the same effect; you may make Crocus Martis a Dram, Knot-grass Juice 4 Ounces, Rose-water and Vinegar, of each an Ounce, adding to them the White of an Egg, and apply them cold upon a Linnen Cloath to her Loyns. If the Woman be fearful of containing the Birth, and be subject to Abortion.*

Take the Roots of Tormentile and Snam-wood, of each an Ounce and an half, Tobertus

Aſtringent Powder, Mirtle-berries, Pomegranate-Flower, of each ſix drams, Dragons Blood, and Spong Bedeguar, of each half an Ounce, Frankincenſe and Maſtick, of each 3 Dram, Nutmeg and Cloves, of each half a Dram, common Pitch ſix Ounces, Cinnamon a Dram, Venice-Turpentine waſh'd in the Juice of Shepherds purſe 2 Ounces, of Ship-Pitch 3 Ounces, Virgins-wax 2 Ounces, melt and well imbody them till they become plyable to be ſpread Plaiſter wiſe, and apply the Plaiſter upon the Leather to the Reins.

To make an Oyntment exceeding uſeful before Delivery. *Take the Oyls of white Lilly-Roots, and Camomile, each 5 Ounces, new Hogs-Seam ſtrained, and freſh Butter, of each an Ounce and a half, Mucilage of the Seed of Fengreek extracted in Mugwort water 2 Ounces, the Powder of round Birth-wort Roots and Saffron, of each two Drams, Wax an Ounce and a half, melt them over a gentle Fire; and having ſtrained it forth, anoint and ſupple the Womans Thighs, Hips, and Matrix therewith.*

In caſe of Vomiting or Nauſeating which too frequently befalls young Childing Women.

Take a Sear-Cloth, ſprikle it with Galbanum, Powder of Cloves and Maſtick, the covering it with Linnen or Silk in the form

a Stomacher, applying it to the Stomach renewing it as the Scent decays.

CHAP. XXIX.

A Pomatum for Midwifes to anoint their Hands with when they are about their Office, as alſo the Womb of the Woman to be delivered; Excellent Applications to ſtraighten and ſtrengthen the Womb after Delivery.

AMong the many excellent *Pomatums* or Oyntments for Midwives Hands, and anointing the Womb or Child to render the Birth eaſie, I recommend this as chief, *viz. Take of Hempſeed Oyl an Ounce and a half, half an Ounce of Caſtor Oil, Galmoſchate half a Scruple, of Laudanum a Scruple, with a gentle Fire make them into an Oyntment, to be uſed as before mentioned.*

To contract the Womb after Delivery, *Take the Leaves of Strawort and Myrtle, of each 3 Ounces, Green Medlars, Pruans and wild Pears, of each 8 or 9 Ounces, the Stomach of 3 Cocks, freſh killed, and newly taken out, all which diſtil, and dipping Cotton into the water iſſuing from them, make it into the form of a Peſſary, and put it into the* Womb, *where let it continue a conſiderable ſpace.*

To ſtrengthen the Womb, *Take of Borage and Violet Flowers, each a handful, Dotany of* Creet, *an Ounce, wood Sorrel a handful*

ful Honey of Roſes, half an Ounce, Maiden-hair an Ounce; boil them in White-wine, and inject the Liquid part into the Womb, the Woman taking ſoon after it this Potion, viz. *Of Fennel, Succory and Bugloſs-Roots, take two Ounces of each, boil them in 24 ounces of White-wine to the Conſumption of two parts, adding afterward Fennel-water, and Succory-water, of each three ounces, boiling them again till the fifth part of what remains be conſumed, and of this let her drink an ounce at a time, continuing ſo to do Morning and Evening for ten days.*

CHAP. XXX.

To keep the Milk from Curdling in the Breaſt, or to dry it up; a moſt approved Receipt; as alſo to increaſe Milk.

IF the Milk be ſubject to Curd in the Breaſt, paſt doubt, it will contract pains or diſorder there, as well as in the Child that draws it forth; wherefore, to prevent it ſo doing, *Take the Root of Althæa half a Pound, boil them in White-wine Vinegar, ſtrain them through a fine Sive, adding to the liquid Part Bean Flower one Ounce, Powder of Rue and dried Mint of each a dram, Oil of Maſtick 2 Ounces, boyl them again till they come to the thickneſs or plyableneſs of an Oyntment.*

To dry up the Milk, *Take Honey newly taken*

taken from the Bees dissolve this water and often wash the Breasts therewith, or take the Juice of Spere-Mint, and Shepherd's Purse of each half an ounce, mix them and sweeten them with a little of the aforesaid Honey, and drink them in the Morning with the Broth of a Hen or Chicken: Or she may take the Oyl of Violets two ounces, the Juice of Mint and Parsley alike quantity, an ounce of white-wine Vinegar, Rose-water two ounces; boil them over a gentle Fire to the Consumption of the Juice, adding a little Wax to make them into an Oyntment, and anoint the Breast therewith; or, for want of these, take Elder-tops, Sage and Mint, of all them a Handful, boil them soft in Spring-water, and lay to her Breast.

If the Women be scarce of Milk, and for the benefit of the Child would encrease it, *Let her take the Decoction of Fennel, and bath her Breast therewith mixing the Juice of Oak-Apple, and, at the same time, take inwardly this following Powder,* viz. *Of Annis-seeds, Fennel-seeds, and Cummin-seeds of each 2 drams, beaten Ginger half an Ounce of both sorts of Pepper 2 Drams, of Coral, dram of Chrystal and Cinnamon each a drama the Seeds of Daucas a dram,* Siler Montanus, *an Ounce and a half, Cardamoms and long Pepper of each a dram and a half, of Seseleos half an ounce, the Seeds of Sasanum an ounce,*

of white Poppy an Ounce, mingle and dry them till they are all capable of being beaten into Powder; one Dram of which the Woman muſt take at a time, Morning and Evening, in Broth made of Red Coleworts, anointing her Breaſt the mean time with an Oyntment made of Venice *Turpetine, Vinegar of Roſes and Bees-wax, of each an equal Proportion.*

CHAP. XXXI.

For a Pain in the Breaſt immediately upon Delivery, or Fiſſure.

TAke new Bees-wax 2 Ounces, Nut-Oyl half an Ounce, Rape-ſeed Oyl the like quantity as the latter, when melting the Wax add the Oyl, and temper them well together to the thickneſs of a ſtiff Oyntment or Salve, and ſpread them upon a Cloth fit to cover the Breaſt, and apply it with extraordinary ſucceſs.

In caſe a Fiſſure happen in the Breaſt, *Take of the Powder of Gum* Arabick *an Ounce, Roſe-water, and* Aquavitæ, *of each an Ounce, prepare them, by beating them together till they are of an apt thickneſs, then ſeeth them over the Fire, and when cool, apply them Plaiſter-wiſe to the Fiſſure; or for want of theſe, take* Unguentum Roſarum, *and anoint the Place grieved, applying upon it a Pultis of Ground Ivy.*

CHAP.

CHAP. XXXII.

The cauſe of the Bellies Swelling after Delivery, and how to prevent it; and cure it if it happens.

CErtain it is, and experience teacheth often that many Women have their Bellies ſwelled after Delivery, as much almoſt as before; and this happens through too much neglect and careleſneſs in not having regard to foment them, as alſo to apply things convenient for the Privities, by which means, windineſs, and vapours enter and contract in the hollow Concavites, Veins, and Arteries, the latter of which they enter by inſenſible ways. Now to prevent it, *Take Origanum, Night-ſhade, and Maſtick of each a Scruple; Sagavenum a Dram, mix them together, and make them into 7 Pills, Take them all at once, and after them drink the quantity of a quarter of a Pint of the Water of white Lillies,* viz. *of the Flowers.*

In caſe it be come already, *let her take half a pound of* Spanniſh *Figs, the Meal of Barly, and Beans finely ſifted 4 Ounces of each, 2 ounces of well burnt Brick pulverized, Syrups of Nuts an Ounce, boyl them in as much water of the Smiths Forge as will ſuffice to bring them to a thickneſs, then ſpread them upon a Linnen-Cloth, and apply them to the Belly twice or thrice, and it will return to its wonted ſmallenſs.*

CHAP. XXXIII.

Of the Inflamation in the Breaſt, and its Cure.

THE Inflamation in the Breaſt is no other than the hard Swelling, accompanied with a ſhooting pain, as alſo a heating and redneſs, and is moſtly cauſed by the abundance of Blood, drawn or flowing to the Breaſt, and ſometimes, but rarely, it is occaſioned by the ſuppreſſion of the *Menſes*, the Hemorrhoids, or ſome bruiſe received by a blow, or the like, and is known by a certain redneſs, and burning heat, cauſing the whole body to be Feverith, and out of order, To cure it then, firſt *let the Diet be comforting, moiſtening, and of good nouriſhment, as the Broth of Pullets, Capons, Cocks, Chickens, Veal,* &c. *wherein Indive, Borage, Purſlain, or Letuce has been boyled; and if She can get it let the Woman drink Juice of Pomgranets; but for want of that, Barley-water, wherein Anniſeeds have been boyled, but let her refrain drinking of Wine and ſtrong Liquors, as likewiſe hot Spices; and if ſhe find any Obſtruction in her Excremental Evacuation, let her take a ſoftning or mollifying Clyſter, and ſleep at ſeaſonable times as much as ſhe can. Another way to remedy it, is by diverting the Humours which may be done by rubbing the Body in all adjacent*

jacent places, letting Blood in the Foot, Scarification in the Legs, or Vesicatiories applied in those places, especially if the Menses *are stopped, or ready to come down, if not, it is requisite to Bleed in the Arm.*

But if what has been mentioned, prevail'd not to remove the Humours, *make a Cataplasm of the Leaves of Mellilot and Night-shade, each half a Handful: And when boiled in Spring-water, add to them Bean-meal two Ounces, Oyl of sweet Almonds and Oat-meal, of each an Ounce, and apply them to the Breast, observing so to do before the Breast be extraordinarily inflamed.*

CHAP. XXXIV.

A Tumour in the Breast; its Cause and Cure.

OF Tumours there are several sorts, but first of the flagitous Tumour, the cause of which preceeds from a thick and unnatural Vapour, arising from the Menstrual Blood, which is retained or corrupted in the Matrix, and that again occasioned by the suppressions of the Courses, or when Nature is defective in discharging them into their proper place, and due time; as also from corruption of humours, whereby are ingendered evil Vapours, and their passing by insensible ways, causes the Breast to swell or distend, as if it were a true swelling, and is known by a shooting pain, and disorder of the Heart, by reason of the Wind that oppresseth it, the left Breast being for the most part more swell'd than the right, communicating Pains to the Arms and Shoulders, as likewise the Ribs on the same side, the Breast being white and shining, sounding like a Drum, if touch'd gently, and swelled in all parts alike. To cure this as also the windy Tumour, you must order the Woman to observe a moderation in Diet, and thereby

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Crudities

Crudities may be avoided, and all such things as contract windy Humours in the Veins, suffering her to drink Water, wherein Cinnamon and Anniseeds have been boiled, as also the Rind of Cittron, and then let her observe to take such things as are proper to provoke the Courses, in doing which, she will find the humours abate; then let her take Calendine, Camomile, Ground-sill and Ground-Juice, stamp them and boil them in White-wine, and in so doing you will ease the pain, and restore the Breast. As for Disease and Accidents incident to young Children, there are but few Women of any experience, but are skilful in cutting and ordering them, wherefore, for brevities sake, I shall pass them over, and proceed to Anatomize the Genital parts in a Man, that one thing remaining necessary in this Treatise; as also to instance what Men and Women ought to marry, that their Issue may be Fair, Healthful and Prosperous.

CHAP. XXXV.

The Anatomy of the Organs of Generation in Man.

THE Yard, which is called in Latin *Penis à pedendo*, because it hangeth without the Belly, is an organical Part, made of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments, and is long, round, and on the upper side flattish, seated under the *Ossa Pubis*, and destin'd by Nature, partly for making of Water, and partly for conveying the Seed into the *Matrix*. To which end, there open into it small Pores, through which the Seed passes into it from the *Vesiculæ Seminales*; and also the Neck of the *Vesica Urinaria*, which pours out the Urine in making Water. Besides the common parts, as the Cuticle, the Skin, and the *Membrana Curnosa*; it hath

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hath in theſe proper or internal parts, as the two *Nervous Bodies*, the *Septum*, the *Urethra*, the *Glans*, Four *Muſcles*, and the *Veſſels*. The Nervous Body (ſo called) are ſurrounded with a thick white nervous Membrane, but their inner ſubſtance is ſpongy, conſiſting chiefly of Veins, Arteries, and nervous Fibres, interwoven together like a Net. And when the Nerves are repleat with Animal Spirits, and the Arteries with hot and ſpirituous Blood, then the *Penis* is diſtended, and becomes Erect; but when the Influx of the Spirit ceaſes, then the Blood, and remaining Spirits, are abſorbed by the Veins, and ſo the *Penis* becomes Limber and flaggy. Below theſe Nervous Bodies like the *Urethra*, and whenever the Nervous Bodies ſwell, it ſwells alſo. The Muſcles of the *Penis* are Four, two ſhorter ariſing from the *Coxendix*, and ſerving its Erection, and are therefore called *Erectores*; and two larger, proceeding from the *Spincter* of the *Anus*, and ſerve to deliate the *Urethra* from Miction and Ejaculation of the Seed, and are therefore called *Dilatantes*, or Wideneſs. At the end of the *Penis* is the Glans, covered with a very thin Membrane, by means of which, and its Nervous Subſtance, it becomes moſt exquiſitely inſenſible, and is the principal Sat of Pleaſure in Copulation. The outmſt covering of the Glans is called *Præputium*, *à præputando*, from being cut off, it being that which the *Jews* cut off in Circumciſion: And it is tied in the lower part of it to the Glans by the *Frænum*, or Bridle. The *Penis* is alſo ſtocked with Veins, Arteries and Nerves. That part that is next above it towards the Belly, is called the *Pubes*, and its lateral Parts are called *Inguina*, the Groins.

The *Teſticuli* or Stones, (ſo called, becauſe they teſtifie one to be a Man) elaborate the Blood brought to them by the *Spermatick* Arteries into *Seed*, They

They have Coats of two ſorts, *Proper* and *Common*. The Common are two, and inveſt both the *Teſtes*. The outermoſt of the *Common Coats* conſiſts of the *Guticula*, and true Skin, and is called the *Scrotum*, hanging out of the *Abdomen* like a purſe. The inner common Coat is the *Membrana Carnoſa*. The proper Coats are alſo two, the outer called *Elitroides* or *Vigi-nales*, the inner *Albaginea*, into the outer are inſerted the Cremaſter Muſcles; to the upper part of the *Teſtes* are fixed the *Epididymedes* or *Paſtata*, from whence ariſe the *Vaſa Differentia* or *Ejaculatoria*; which, when they come near the Neck of the Bladder, depoſite the Seed into the *Veſiculæ Seminales*. Theſe *Veſiculæ Semi-nales* are two, each like a Bunch of Grapes, and emit the Seed into the *Urethra* in the Act of Copulation.

Near them are the *Proſtatæ*, about the bigneſs of a Wallnut, and joins to the Neck of the Bladder. Authors cannot agree about the uſe of them, but moſt are of Opinion, that they afford any Oily, Slippery and Fat humour to beſmear the *Urethra*, whereby to defend it from the Acrimony of the Seed and Urine. But the Veſſels which convey the Blood to the *Teſtes*, out of which the Seed is made, are the *Arteriæ Sper-maticæ*, and are alſo two. The Veins which carry back the remaining Blood are two, and have the name of *Venæ Spermaticæ*.

CHAP. XXXVI.

What Women ought to Marry, with what Men, that they might have Children.

IN reſpect of Married Women that prove Childleſs *Hypocrates* adviſeth this Experiment to be tried, to know whether the defect be on the Woman's part or on her Husbands, which is to make her Suffumi-gations with Incenſe or Storax, which a Garment looſe wrapped about her, which may hang down on the

the Ground, in ſuch ſort, that no vapour nor fume may iſſue out; and if within a while after ſhe feel the Savour of the Incenſe in her Mouth, ſhe may conclude that the Barrenneſs comes not through her own defect, but through her Husband's; for as much as the Fumes found the paſſage open, whereby it pierced up the Noſtrils: But although this proof perform that Effect which *Hypocrates* ſpeaketh of; namely, the piercing up to the inner part of the Mouth, yet this is no infalliable Argument of the Husbands Barrenneſs, nor of the fruitfulneſs of the Wife ſince want of Children may ariſe through an unapt diſpoſition in them both; in reſpect of the Correſpondency of Qualities, for it hath often times happened, that a Man that could not have Children by one Wife, hath had them by another; the like alſo hath befallen Women.

Hypocrates gives us his Opinion concerning the Correſpondency that ought in that reſpect to be betwixt Man and Wife, in theſe words: If the hot anſwer not the cold, the moiſt in Meaſure and Quantity, that is, if there meet not in the Womb two Seeds, the one hot, the other cold; the one dry, the other moiſt, extended in equal degree, there can be no Generation. For ſo marvellous a Work as the Fornication of Man (ſays he) could not be performed without a proportionable commixture of Seed. To exemplifie this aſſertion of his, the Antient Phyſicians go on, and ſay, that a Woman who is wily, ill-conditioned, ſhrill-Voiced, lean, ſwarthy coloured; and deformed (which are the ſigns of cold and moiſt in the firſt degree) may conceive by a Man who is ignorant, good-natured, ſweet voic'd, corpulent, having little Hair, a well coloured Face, and a handſome Body, which are the ſigns of hot and dry in the firſt degree, in regard ſhe retaineth a man in all thoſe ſigns above-mentioned, is moſt like to be fruitful,

fruitful, becauſe ſhe comes neareſt in proportion to Men of each ſeveral *temperature*. But from the firſt of theſe Unions, or conjoining of Man and Woman, are moſt likely to iſſue the wiſeſt Children (ſay they) becauſe the drineſs of the Mother correcteth and amendeth the defect of the Father. But this being chiefly grounded upon that old Opinion, of the commixture of the Seed of the Man and Woman togegether, and of the Child's being formed from thence, we think fit to reject it, and to affirm, that Youth, Strength, and Vigour, a ſound Body, and a Mind free from Cares, with a mutual Love and Amity betwixt the Man and Woman, ſeldom fail of their deſired Effects.

CHAP. XXXVII.

A Word of Advice to both Sexes, in the Act of Copulation.

THE Act of Copulation being ordain'd by Nature as the ground of all Generation, and without which no Birth can be produced, ſomewhat muſt be ſaid of it; but we ſhall cloath it in that modeſt Dreſs, that the chaſteſt Ears may hear, without being put to the trouble of a Bluſh.

It is convenient, on this occaſion, to cheriſh the Body with generous Reſtoratives, to charm the Imagination with Muſick, to drown all Cares in good Wine; that ſo the Mind being elevated to a pitch of Joy and Rapture, the ſenſual Appetite may be more freely encouraged to gratifie it ſelf in the Delights of Nature: For, Melancholy and Grief, and whatſoever is troubleſome to the Senſes and the Fancy are Enemies to the Paſtimes of the Nuptial Bed. Yet it is neceſſary to avoid Exceſſes in Eating and Drinking; for if the body be over charged with Wine or Meat, the Spirits will become dull and inactive, and unable to perform their Office. This you may take for a good Rule, That a little of

what

what is good, and well digested, breeds good Blood, good Blood creates good Spirits, and when a Man is invigorated with a plentiful Stock of such, he is able to do Miracles. Also when both the Husband and Wife meet with an equal Ardour in their Conjugal Embraces, it is very rare, if it be not attended with Conception. But when that Act is over, all is not done; for that it may have the better Success, the Husband must not presently separate himself from his Wife's Embraces, lest the Air should suddenly strike in, and so prevent the happy-Issue of their Labours: And when the Man departs, the Woman ought to compose her self to all the rest and quietness imaginable, and to avoid heavy throughts, of what may cause any disturbance; and especially she ought to avoid both Coughing and Sneezing, both which are two great hindrances to Conception, after the Act of Copulation.

Thus (*Reader*) have I finished the difficult Work of Generation, and I hope, to the satisfaction of all Modest and Ingenious Persons.

Ruth Swindell her Book 1745

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Pary ſaith, that in 1573, he ſaw in *Paris*, a Boy, 9 Years old, born near *Guiſe*; he had but two Fingers on his right Hand, his Arm was well proportioned from the top of his Shoulders almoſt to his Wriſt, but from thence to the Fingers ends it was very deformed, he wanted his Legs and Thighs, &c.

The Effigies of a monſtrous Child, by reaſon of the defect of the Matter of Seed.

In *Stecquer*, a Village of *Saxony*; they ſay, a Monſter was Born with four Foot, Eyes, Mouth, and Noſe like a Calf, with a round and red Excreſcence of Fleſh on the Forehead, and alſo a piece of Fleſh, like a Hood, hung from his Neck upon his Back, and it was deform'd, with its Thighs Torn and Cut.

Anno

Anno Dom. 1393, There was Generated of a Woman and a Dog, an iſſue, which from the Navel upward perfectly reſembled the ſhape of the Mother, but there-hence downwards the Sire, that is the Dog. This Monſter was ſent to the Pope, that then Reigned, as *Voluterane* writeth; alſo *Cardane* mentions it; wherefore I have here given you the Figure thereof.

The Effigies of a Monſter, half Man, and half Dog.

In the Year of our Lord 1512. (in which year, upon *Easter-day*, near *Ravenna*, was fought that mortal Battle, in which the Pope's Forces were overthrown) a Monster was Born in *Ravenna*, having a Horn upon the Crown of his Head, and besides, two Wings, and one Foot alone, most like to Feet of Birds of Prey, and in the Knee thereof an Eye, the Privities of Male and Female, the rest of the Body like a Man, as you may see by this Figue.

The Figure of a Winged Monster.

Samuel Slater's Book

Janus

Jovianus Pontanus, tells in the Year 1529 th
Ninth day of *January*, there was a Man Child bo
in *Germany*, having Four Arms, and as many Legs.

FINIS.